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A TREATISE
OF
COMMUNION
UNDER
BOTH SPECIES.

By the Lord JAMES BENIGNE BOSSUET,
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heretofore Preceptor to Monseigneur le
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la DAUPHINE.*



PRINTED AT PARIS
By SEBASTIAN MABRE CRAMOISY,
Printer to his Majesty.

M. DC. LXXXV.
WITH PRIVILEGE.

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THE PUBLISHER
TO THE READER.

MANY doubtesse will wonder that I, who cannot well endure the very Name even but of a Papist in Masquerade, should yet translate and publish a Book of popery, and this too in a point peradventure of higher concerne then any other now in debate betwen Papists and Protestants. To give therefore some account of my proceeding herein, it is to be noted, that the Church of England (if I apprehend her doctrine aright concerning the Sacra-

ment of the last Supper) hath
receded from the Tenent of
the Church of Rome, not so
much in the thing received,
as in the manner of receiving
Christs Body and Blood: both
Churches agree, that Christ
our Saviour is truely, really,
wholy, yea and substantially
(though not exposed to our
externall senses) present in the
Sacrament. And thus they un-
derstand the words of Christ:
*This is my Body which shall be
delivered for you. This is my
Blood which shall be shedd for
the remission of sins: my Flesh
is meat indeed, and my Blood is
drink indeed, &c.* Only the Pa-
pists say, This reall presence is
effected by Transsubstantiation
of the elements; and Prote-
stants say, noe; but by some
other way unintelligible to us.
Nor is the adoration of Christ

acknowledged present under the
formes of bread and wine so
great a Bugbeare as some per-
adventure imagine. For as John
Calvin rightly intimates adora-
tion is a necessary sequel to real
presence. *What is more strange*
(saith he) then to place him in
Bread and yet not to adore him
there? And if JESUS-CHRIST
be in the bread, tis then under
the bread he ought to be adored.
Much lesse is the Oblation of
Christ when present upon the
Altar, under the symboles, such
an incongruity as to render the
Breach between Papists and
Protestants (by Protestants I
mean Church of England men)
wholy irreparable; for if Christ
be really present under the con-
secrated species upon the Altar,
why may he not so present be
offered a gratefull Sacrifice to
his heavenly Father, in thanks-

Calvin. de
Participat.
Corpor. Chr.
in Cœnâ.

1. Cor. 11.

giving for blessings received,
in a propitiation for sin, and
in commemoration of his Death
and Passion?

1. Pet. 2. 8.

But the main stone of offence and Rock of scandall in this grand Affaire is Communion under one kinde, wherein the Roman Clergy are by some heartily blamed for depriving the Laity of halfe Christ, and halfe the Sacrament. For my part I am not for making wider Divisions already too great; nor do I approve of the spirit of those who teare Christs seamless Garment, by fomenting and augmenting schismes in the universall Church. Indeed I do not finde it any Part or Article of the Protestant faith to belceve that in the Sacrament of the Lords Supper, one halfe of Christ is in the bread, and the other halfe in the wine; but

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on the contrary, that in some
exigences (as of sicknesse) a
man may receive under one
kind or species, all Christ, and
an entire Sacrament. So that
upon the whole matter the dif-
ference herein betwene the
Church of England and the
Roman, seemes to me from the
concessions of the most learned
and antient Protestants (for I
wave the figments of moderne
Novelists) reducible in great
measure to mere forme, and
Ceremony. It is true Christ in-
stituted this Sacrament at his
last Supper under two kinds
[which he did as well to si-
gnify by a corporeall Analogy
to bread and wine, the full ef-
fect and refreshment this divi-
ne food workes in the soule ;
as also (say the Papists) to ren-
der the Sacrifice of his Body
and Blood upon the Altar, dis-

Luke. 22.

1. Cor. 11.

Act. 13. 2.

tainly *commemorative* or representative of his Passion; and therefore when he said: *This is my Body which is (now) given (not only to you but) for you*, he added, *This (not only eat but) doe (that is Offer or Sacrifice) in remembrance of mee*: Hence the Christians in the Acts of the Apostles are found *Ministring* that is, as the Greeke text hath it, *sacrificing to the Lord*, of which Sacrifice Saint Paul also speaks, *Wee have an Altar (saith he) whereof they have no right to eat who serve the Tabernacle*]. But that Christ gave his Body separated from his Blood under one element, and his Blood squeezed from his Body under another, and that, by consequence, he that receives under one kind receives only halfe Christ, and halfe a Sacrament, is (as

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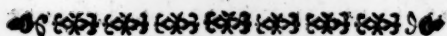
Saint Austin attests) a *Judaicall* way of understanding this
Mystery no wise agreeable (as
is before said (to the doctrine
of the Church of England.
Nevertheless this Communion
under one kind, though in my
judgement but a bare *Ceremo-
ny*, yet hath beene since the
reformation alwayes regarded
as a mighty eye-sore, and allea-
ged as one sufficient cause of
a voluntary departure and *sepe-
ration* from the preexistent
Church of Rome. Wherefore
being conscious of the dread-
full guilt, danger and mischei-
fe of *Shisme*, and unwilling to
shutt my selfe out of Christs
visible sheepfold upon dislike
of a Ceremony, so to loose
the substance for the shadow;
after having duly examined
the Arguments made by some
Protestant divines against the

Papists on this subject, I thought
it prudence and justice, both
to my selfe and them, to heare
also what the Papists could say
in their owne defence: And
least I might be imposed upon
by the malice or ignorance of
any in a businesse of this high
nature, I made choice of an
Author, whose learning and
vertue renders him *omni exce-*
ptione major above the reach of
calumny to denigrate, or even
criticisme to finde a blemish in.
A person who (were he not a
Romanist) might justly be stiled
the Treasury of Wisdome, the
Fountaine of Eloquence, the
Oracle of his age. In breife to
speake all in a word, 'Tis the
great *James formerly Bishop of*
Condom now of Meaux. Whether
the Author enoble the worke
or the worke the Author I da-
re not say, but 'tis certain that

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if he write reason he deserves
to be believed; if otherwise he
deserves to be confuted; And
however it be, 'Tis no fault
(especially in Protestants who
adhere to the Dictamen of their
own Judgement without pen-
ning their Faith on Church-
Authority) to read him, and
this too without Passion or
Prejudice. To which end I
have here, as a friend to Truth
and lover of unity, translated
his Treatise into English, for
the benefit of such as being
of the same spirit with me,
are yet strangers to the French
language.





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stance or essentiall to them,

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firmed.

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A TREA-



A TREATISE
OF COMMUNION
UNDER
BOTH SPECIES.

*A division of this discourse
into two parts.*

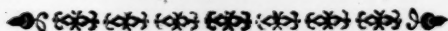
THIS Question concerning the two Species, whatever is said thereof by those of the Pretended Reformed Religion, hath but an apparent difficulty, which may be solved by the constant and perpetuall practise of the Church, and by Principles assented unto by the

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Pretended Reformers themselves.

I shall then in this discourse lay open. 1. This Practise of the Church; 2. These Principles on which this Practise is grounded.

Thus the businesse will be cleared; for on the one side wee shall see the constant matter of Fact; and on the other side, the assured causes of it.



THE FIRST PART.

*The Practise and judgement
of the Church from the
first ages.*

§ I.

An Explication of this Practise.

THE Practise of the Church from the Primitive times is, that Communicants recei-

under both Species. 3

ved under one or both kinds, without ever imagining there wanted any thing to the integrity of Communion, when they received under one alone.

It was never so much as thought on, that the Grace annexed to the Body of our Lord was any other then that which was annexed to his Blood. He gave his Body before he gave his Blood; and it may be further concluded from the words of S. Luke, and S. Paul, that he gave his Body during the supper, and his Blood after supper, in such sort that there was a considerable interval between the two actions. Did he then suspend the effect, which his body was to produce, untill such time as the Apostles had received the Blood? or did they so soon as they had received the Body at the same

Luke. 22.

v. 20.

1. Cor. 11.

v. 24.

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instant receive also the Grace which accompanied it, that is to say, that of being incorporated to Jesus Christ, and nourished by his substance? Undoubtedly the later. So that the receiving of the Blood is not necessary for the Grace of the Sacrament, nor for the ground of the Mysterv: The substance is there w^hol and entiere under one sole Species; and neither dos each of the Species, nor both together containe other then the same ground of sanctification and of Grace.

1. Cor. 11. 27. S. Paul manifestly supposeth this Doctrine when he writes, that *Hee who eateth this Bread or drinketh the Chalice of our Lord unworthily, is guilty of the Body and Blood of our Lord:* From whence he leaveth us to draw this consequence, that if in receiving the one or the

under both Species. s

other unworthily wee profane them both, in receiving either of the two worthily wee participate of the Grace of both.

To this there can be no other reply, but by saying, as the Protestants also do, that the disjunctive particle *or* which the Apostle makes use of in the first part of the Text, hath the force of the conjunctive, *and* of which he serveth himselfe in the second. This is the only answer M. Jurieux affords to this passage, in the treatise he lately published upon the subject of the Eucharist; and he calls our Argument a ridiculous cavill, but without ground. For though he had made it out, that these particles are sometimes taken the one for the other, yet here, where S. Paul useth them both so manifestly with designe, in placing *or* in the

*Exam. de
l'Euch. F. I.
Tr. 7. Sect.
p. 483.*

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first part of his discourse, and reserving *and* for the second, wee must of necessity acknowledge, that by so remarkable a distinction he would render us attentive to some important truth; and the truth which he would here teach us is, that if after having taken worthily the consecrated Bread, wee should so forgett the Grace received, afterwards to take the sacred liquor with a criminall intention, wee should be guilty not only of the blood of our Lord but also of his Body. A truth which can have no other ground then what wee lay downen (*viz*) that both the one and the other part of this Sacrament have the same foundation of Grace, in such a manner as that wee cannot profane one without profaning both; nor also receive either of the two de-

under both Species. 7

voutly, without partaking of the sanctity and vertue both of the one and the other.

'Tis also for this reason, that from the beginning of Christianity the faithfull beleev'd, that after what manner soever they communicated, whether under one or both species, the Communion had alwayes the same efficacy of vertue.

§ II.

*Four authentick Customes to shew
the judgement of the Primi-
tive Church.*

FOUR authentick customes of the Primitive Church demonstrate this Truth. These customs will appeare so constant, and the oppositions made against them so contradictory and vaine, that I dare avouch

A iiij

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an expresse acknowledgement
of them would not render them
more indisputable.

First Custome.

Communion of the sick;

I Finde then the custome of
receiving under one kind or
Species in the Communion of
the sick; in the Communion
of infants; in domestick Com-
munion formerly in practise
when the Faithfull carryed the
Eucharist home to communi-
cate in their own houses; and
lastly (a thing which will much
surprize our Reformers) in the
publick and solemne Commu-
nions of the Church.

These important and decisi-
ve Points have, I confesse, been
frequently handled; yet perad-
venture all the vaine subtilities
of the Ministers have not been

under both Species. 9

sufficiently examined. God by his Grace assist us to performe this in such a manner that not only antiquity may be illustrated but that truth also may be come manifest and triumphant.

The first practise I insist upon, is that the sick were usually communicated under the Species of Bread alone. The Species of wine could not be either so long or so easily reserved, being too subject to alteration, and JESUS CHRIST would not that any thing should appeare to the sense in this mystery of Faith contrary to the ordinary course of nature. It was also too subject to be spilt, especially when it was to be carried to many persons in places far distant, and with very little conveniency during the times of persecution. The

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Church therefore would at once, both facilitate the Communion of the sick, and avoid the danger of this effusion, which was never beheld without horror in all ages, as hereafter shall appeare.

*Euseb. l. VI.
c. 44. edit.
Fol.*

The example of Serapion recorded in the Ecclesiasticall History, makes cleare what was practised in regard to the sick. He was in pennance: but as the law required that [the Eucharist should be given to Penitents when they were in danger of death, Serapion perceiving himselfe in this state, sent to demande this holy Viaticum. *The Priest*, who could not carry it himselfe, gave to a young man a small parcell of the Eucharist which he ordered him to Moisten and so convey into the mouth of the old man. The youth being retourned home

under both Species. 11

moistened the parcell of the Eucharist and at the same time infused it into the mouth of Serapion, who having by degrees swallowed it, presently gave up the Ghost. Although it appears by this relation, that the Priest sent only to his penitent that part of the Sacrament which was solid, in that he ordained only the young man, whom he sent, to moisten it in some liquor before he gave it to the sick person, yet the good old man never complained that any thing was wanting: on the contrary, having thus communicated he departed in peace: and God who myraculously preserved him untill he had been partaker of this Grace, enfranchised him immediately after he had received. S. Denis Bishop of Alexandria, who lived in the third age of the

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Church, writ this history in a letter cited at large by Eusebius of Cæsaræa, and he writ it to a renowned Bishop, mentioning this passage as a thing then usuall, by which it is demonstrative that it was received and authorized, and moreover so holy that God was pleased to confirme it by a visible effect of his Grace.

*Tho. Smith.
Ep. de Eccles.
Gr. bod. stat.
p. 107. 108.
2. ed. 130. &
seqq.*

The most able and ingenuous Protestants Willingly acknowledge there is no mention made, but of the consecrated Bread in this passage. M. Smith a Protestant Minister of the Church of England accordeth hereunto in a learned and judicious Treatise which he writ some yeares since; and he owneth at the same time, that there was nothing reserved but the consecrated Bread in Domestick communions, which he

under both Species. 13

regards as the source of that reserve which was made for the sick.

But M. de la Roque a famous Minister who has writ an history of the Eucharist, and M. du Bourdieu a Minister at Montpellier, who has lately dedicated to M. Claude a treatise concerning the taking away of the Cupp, approved by the same M. Claude, & by another of his brethren, have not the same sincerity. These would willingly persuade us that this Penitent received the holy Sacrament under both kinds, and that the two species were mixed together, as it was often practised, but a long time after these primitive ages, and as it is still practised in the East at the ordinary communions of the faithfull. But be-
sides, that this mixture of the

Hist. de l'Eucharist. I. p. chap. 12. p. 145.

Du Bourd. deux rép. à deux Traités sur le retranchement de la coupe. Seconde rép. chap. 22. p. 367.

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two species, so expressly separated in the Gospel, is but a late invention and appeares no sooner then in the VII. age, where it appeares even then only to be forbidden, as wee shall see hereafter; the words of S. Denis Bishop of Alexandria wil not beare the interpretation of these gentlemen, sayng the Priest, of whom he there speakes, doth not command to mingle the two species, but to moisten that which he gives, that is to say without doubt the solid part, which having been kept severall dayes for the vse of the sick according to the perpetual custome of the Church, stood need of being moistned in some liquor that it might enter the parched throat of an agonizing man.

The same reason makes the Fathers of the III. Council of

Carthage, to which S. Augustin subscribed, say, that the Eucharist must be infused into the mouth of a dying man: *infundi ori ejus Eucharistiam.*

*Conc. Carthag.
III. c. 76.
t. 3. Conc. ult.
edit. Paris.*

This word infused, *infundi*, dos not denote the blood alone, as it might be imagined; for from what has been said out of Eusebius and the history of Serapion wee find, that although the consecrated bread and the solid part of the Blessed Sacrament were only given, yet they expressed it by infusion when they gave it steeped in any liquor for its more easy reception only. And Rufinus, who writ in the time of the III. Council of Carthage, in his translation of Eusebius expresses Serapions communion no other wise then the Council, saying that they caused a little of the Eucharist to be infused

*Hist. Eccl.
Euseb. Ruf.
init. lib. 6.
cap. 34.*

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into his mouth: *Parum Eucharistia infusum iussit seni præberi.*

The which demonstrates the custome of these primitive times, and explicates what was meant by this infusion of the Eucharist.

It is the interest of Truth only which obliges me to make this remarke, seing in the substance it imports little to our subject, wheather the body or the blood alone were given to the sick, and that in short it is still to communicate under one species alone. For as to the distribution of the two species mixed togeather, I feare not that any one who is sincere (if never so little read in antiquity) should imagine it to have beene in use in these primitive times, during which it appeares not upon any account that so much as the Idea

was had of it. The History of Serapion makes it sufficiently appeare, that the consecrated bread alone was carryed from the Preist to the sick; and that it was in the sick mans house they moistned it, to the end he might swallow it with more ease; and that they were so far from the thought of mingling it with the blood, that they mad use of another liquor to steepe it in a common liquor taken at the house of the sick. In fine, this distribution of the body and blood mixed together begins not to appeare till the v i i. age in the Council of Brague, where it is moreover forbidden by an expresse Canon. From whence it is easy to comprehend how much a coustume, which at first appeares only in the v i i. age in a Canon which disapproves it.

*Cont. Brac.
IV. t. 6. Con-
cil. ult. edit.
c. 2.*

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is short not only of the third age, and the time of S. Denis of Alexandria, but likewise of the fourth and that of the third Council of Carthage, (viz) three or four hundred yeares.

Wee shall see, in another place, how much difficulty was made to admit of the establishment of this mixture even in the x. and xi. age especially in the Latine Church ; and this will serve as a new argument to demonstrate how little it was thought of in the primitive times, and in the III. Council of Carthage : from whence may be undoubtfully gathered that the Communion which was there ordained for the sick was, without doubt, under one species, and moreover, like that of Serapions, under the species of bread only.

Neither will there be any

under both Species. 19
difficulty to acknowledge this
when we reflect upon the man-
ner how S. Ambrose commu-
nicated at his death in the sa-
me age. Wee have the life of
this Great man writ at the in-
treaty of S. Augustin and dedi-
cated to him by Paulinus S. Am-
broses Deacon and Secretary
(whom Erasmus improperly
confounds with the great Saint
Paulinus Bishop of Nole) in
which he relates that S. Ho-
noratus the famous Bishop of
Vercell, who was come to as-
sist this Saint at his death, *heard
this voice three times during the
silence of the night.* Rise, stay not,
he is going to dye. *He went
down, presented him the body of
our Lord, and the Saint had no
sooner received it but he gave up
the ghost.* Who does not see that
this great Saint is represented
to us, as one for whom God

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took care that he should dye in a state where nothing more could be desired, seeing he had just received the body of his Lord ? And at the same time who would not beleieve, that he had communicated aright in receiving after the same manner that Saint Ambrose did in dying ; after the same manner that Saint Honoratus gave it ; after the same manner it was writ to Saint Augustin ; and after the same manner the whole Church saw it, without finding therein any thing of new or extraordinary.

*Georg. Calixt.
disp. cont.
comm. sub
una specie n.
162.*

The subtilty of the Protestants is at a losse about this passage. The famous George Calixte, the most able amongst the Lutherans of our times, and he who has writ the most learnedly upon the two species against us, sustaines, that

under both Species. 21

Saint Ambrose received in both kinds ; and for an answer to Paulinus, who relates only, *that the body was given him which he had no sooner received but he gave up the Ghost* ; this subtle Minister has recourse to a Grammaticall figure called Synecdoche which puts the part for the whole, without ever so much as offering to bring us one example of such a kind of speech in a like occasion. Oh strange effect of a prejudicate opinion ! Wee see in the Communion of Serapion an assured example of one only species, where the restriction of the figure Synecdoche cannot have the least admittance, seeing Saint Denis of Alexandria expresses so precisely, that the bread and solid part alone was given. Wee finde the same language and the same thing in the Council

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of Carthage, and wee see at
the same time Saint Ambroses
communion, in which there is
no mention of any thing but
the body. Nay further (for I
may well here presuppose what
I shall presently demonstrate)
all ages shew us nothing but
the body alone reserved for
the ordinary communion of the
sick : and yet this consequence
must not be allowed, and a
Synecdoche without alledging
one example must be preferred
to so many examples that are
received. What blindnesse, or
rather what cavill is this !

If these Gentlemen would
act sincerely and not study how
to evade rather, then to in-
struct, they would see that it
does not suffice to alledge at
random the figure Synecdoche,
and to say that it is ordinary,
by the use of this figure, to

expresse the whole by its part. All things are eluded by these meanes, and nothing of certain is left in speech. A man must come to the matter proposed in particular, and to the place under debate. He must examin, for example, whether the figure he would apply to this relation of Paulinus, be found in any other of the like nature, and whether it agree in particular to that of this Historian. Calixt dos nothing of all this because all this would only have served to confound him.

And at the very first sight it is cleare and certain the figure of which he speakes is not one of those which are common in ordinary speech, as when wee say to eat together, to expresse the whole feast, and to drink as wel as to eat, or as the He-

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brews mentioned bread alone to expresse in generall the whole nourishment. It is not the custome of Ecclesiasticall language, nor in common use to name the body alone to expresse the body and the blood, seing on the contrary we may finde passages in every page of the fathers, where the distribution of the body and blood is related in expressly naming the one and the other; and it may be for certain held that this is the ordinary practice.

But without tiring our selves unprofitably in the search of those passages where the Fathers may have mentioned the one without the other, nor the particular reasons which might have obliged them to it; I will say (sticking to the Examples debated of in this place) that I have never seen any relation, where

where in recounting the distribution of the body and the blood, they have expressed only one of the two.

And if I have not observed any example of this, neither has Calixte remarked any such more then I; And what ought to make any one beleieve that there is none, is that a man, so carefull as he has been to heap together all he can against us, has not beene able to finde any.

I finde also M. du Bourdieu *Du Bourd.*
(who has writ since him, and *ch. 17. p. 317.*
read him so well that he followes him almost throughout, and therefore ought to have supplied his defects) tells us, not upon occasion of Paulinus and Saint Ambrose but upon occasion of Tertullien, that if this Father in speaking of Domestick Communion (of which

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wee shall also treat in its proper place) has mentioned nothing but the body and consecrated bread, without naming the blood or the wine, it is *that he expresses the whole by the part, and that there is nothing more common in books and ordinary in humain language.* But I find not, that in the matter wee treat of, and in the relation which is made of the distribution of the Eucharist, he has found in the Fathers, any more then Calixte, one single example of an expression, which according to him should be so common.

Behold two Ministers in the same perplexity Calixtes finds the body alone mentioned in the communion of the sick, and M. du Bourdieu the same in domestick communion. Wee are not astonished at it : wee

believe that the body alone was given in both these Communions : These Ministers will believe nothing of it : both of them bring the figure Synecdoche where by to save themselves : both of them are equally destitute of Examples in the like cases : What therefore remains but to conclude, that their Synecdoche is but imaginary, and that in particular, if Saint Paulinus speake only of the body in the Communion of Saint Ambrose, it is in effect that Saint Ambrose did receive nothing but the body only, according to custom : If he tell us that this great man expired immediately after having received, we must not here search after subtilities, nor fancy to our selves a figure : It is the simple truth and matter of fact which

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makes him thus plainly relate
what passed.

But to the end wee may compleat the conviction of these Ministers, supposing that their Synecdoche is as common in such like cases as it is rare or rather unheard of : let us see whether it agree with the passage in question, and with the History of Saint Ambrose. Paulinus sayes, *S. Honoratus being gone to repose during the silence of the night, a voice from heaven advertised him that his sick man was going to expire; that he immediately went down, presented him with the body of our Lord, and that the Saint give up the Ghost presently after having received it.* How comes it to pass that he did not rather say that he dyed immediately after having received the pretious blood, if the thing hapned

really so? Were it as ordinary as Calixtus would have it, to expresse only the body, to signify the receiving of the body and the blood, by this figure, which puts the part for the whole: it is as naturall also, for the same reason and by the same figure, the blood alone should be sometimes made use of to expresse the receiving under both the one and the other species. But if ever this should have hapned, it ought to have been chiefly upon the occasion of this Communion of Saint Ambrose and of the relation which Paulinus has left us of it. For since he would shew the receiving of the Eucharist so immediately fallowed by the death of the Saint, and would represent this great man dying as another Moyse in the embraces of his

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Lord; If he intended to abridge his discourse, he should have done it in abridging and shuning in the relation of that part or action wherein this Holy Bishop terminated his life, that is to say in the reception of the blood, which is alwayes the last; and the rather because this supposed the other, and it would have been in effect immediatly after this, that the Saint rendred up his blessed soule to God. Nothing would have so much struck the senses; nothing would have been so strongly printed in the memory; nothing would have presented it selfe sooner to the thoughts and nothing by consequence would have run more naturally in discourse. If therefore no mention of the blood be found in this historian, it is indeed because Saint

under both Species. 31

Ambrose did not receive it.

Calixtus foresaw verry well, *Ibid.* that the recitate of Paulinus would forme this idea naturally in the readers mindes, and it is thereupon that he adds, it may verry well be that they carryed to the Saint the pretious blood together with the body as equally necessary, but that Saint Ambrose had not the time to receive it being prevented by death: Oh unhappy refuge in a desperate cause! If Paulinus had this idea; instead of representing us his holy Bishop as a man who by a speciall care of the Divine Providence dyed with all the helps which a Christian could wish for, he would on the contrary by some word have denoted, that notwithstanding this heavenly advertissement, and the extreame diligence of

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S. Honoratus, a sodain death had deprived this sick Saint of the blood of his Master and of so essentiall at part of the Sacrament. But they had not these Ideas in those times, and the Saints beleevd they gave and received all, in the body only.

Thus the two answers of Calixtus are equally vaine. In like manner M. du Bourdieu his great follower has not dared to expresse eather the one or the other, and in that perplexitay whercinto so pecise testimony had thrown him he endeavours to save himselfe by answering only that. *Saint Ambrose received the communion as he could*; not dreaming that he had immediately before said they had given the two species to Serapion, and that, if it had been the custome, it

Du Bourd.
rép. chap. 13.
p. 378.

would not have been more difficult to give them to Saint Ambrose. Moreover if they had beleived them inseparable as these Ministers with all those of their religion pretend, it is cleare that they would rather have resolved to give neither of the two, then to give only one. Thus all the answers of these Ministers are turned against themselves, and M. du Bourdieu cannot fight against us without fighting against himselfe.

He has notwithstanding found another expedient to weaken the authority of this passage, and is not afraid, in so knowing an age as this is, to write that *before this example of Saint Ambrose there is not any tract to be found of the Communion of the sick in any words of the ansients.* *Ibid.*
The testimony of Saint Justin,

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Ibid. 382.

who in his second Apologie sayes they carryed the Eucharist to those that were absent touches him not: For Saint Iustin, sayes he, has not expressely specified the sick; as if their sicknesse had been a sufficient cause to deprive them of this common consolation, and not rather a new motive to give it them. But what becomes of the example of Serapion? Is it not clearly enough said that he was sick, and dying? Tis true: but the reason was, because *he was one of those who had sacrificed to Idols, and one that was ranked amongst the penitents.* He must have been an Idolator to merit to receive the Eucharist in dying, and the faithfull who during the whole course of their lives have never been excluded from the participation of this Sacrament by any crime, must

be excluded at their death, when they have the most need of such a succour. And thus a man amuses himselfe, and thinks he has done a learned exploit when he heaps together, as this Minister does, the examples of dying persons where there is no mention made of communion; without reflecting that in these descriptions we often omit that which is most common, and that probably we should not have known by this testimony of Paulinus that his Bishop had communicated, if this writer had not intended to shew us the particular care which God tooke to procure him this grace.

But is this Minister ignorant that in these occasions one only positive testimony renverses the whole fabrik of these negative arguments, which they

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build with so much industry upon nothing? and is it possible he should not see that the example alone of Saint Ambrose shews us an established custome, seeing that so soon as Saint Honoratus knew this great man was dying, he understood, without having need that the Eucharist should be mentioned to him, that it was time to carry it to this sick Saint? No matter: The Ministers would have one to doubt of this custome, to the end they may give some resemblance of singularity and novelty to a communion, which was but too clearly given to a Saint, and by a Saint, under one species. And what shall we say to Calixtus who seems to be astonished that we dare count Saint Ambrose amongst those who communicated under one species

Calixt. u. 163.

under both Species. 39

in dying? Is it not effect an unheard of baldnesse to say this after a grave Historian who had been an eye witnesse of what he writes, and who sent his history to Saint Augustin, after having writ it at his intreaty? But the businesse is they must be able to say they have answered; and when they are at a non plus it is then the most confidence must be shoven.

In a word, we finde in Paulinus nothing but the common customes of the Church which every where makes no mention but of the body, when it mentions that which was kept for the sick. The second Council of Tours celebrated in the yeare 567. ordaines that the body of our Lord should be placed upon the Altar, not in the rank of the Images, *non in*

*Conc. Tur. II.
c. 3. Tom. I.
Conc. Gall.*

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imaginario ordine, but under
the figure of the Crosse, *sed*
sub Crucis titulo.

By the way it may be noted
that there were Images placed
in the Churches, and that there
was a Crosse during these pri-
mitive ages: it was under this
figure of the Crosse they reser-
ved the body of our Lord, and
the body only; for this reason
peradventure it is, that Grego-
ry of Tours at the same tyme
this Council was held, tells us
of certaine *Vessalls* or *Tabernacles*
in forme of Towers, wherein the
Box or Pix containing our Lord's
Body, was reserved, and which
were placed on the Altar in tyme
of Sacrifice; without doubt in
Order to the Adoration of the
Sacrament soe reserved.

Greg. Tur.

l. 1. cap. 8. 6.

By the Ordinance of Hinc-
marus the famous Archbishop
of Reims who lived in the 1x.

under both Species. 39

age, there ought to be a box Cap. Hinc-
 where the holy oblation for the mar. art.
Viaticum of the sick should be VIII. Tom.
 decently conserved: both the box II. Conc. Gall.
 and the word it selfe of holy Leo IV. Hom.
 oblation shew sufficiently to Tom. VIII.
 those who understand Eccle- Conc. Spicil.
 siasticall language, that only the T. II. p. 262
 body was there meant which
 was ordinarily expressed by this
 name, or by that of Commu-
 nion, or simply by that of the
 Eucharist. The blood was ex-
 pressed either by its naturall
 name, or by that of the Cha-
 lice.

Wee finde in the same times Ibid.
 a Decree of Leo the IV. where
 after having spoke of the bo-
 dy and blood for the ordina-
 ry communion of the faithfull,
 when he treats of the sick he
 speaks only of the box, where
 the Body of our Lord was kept
 for their Viaticum.

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*Gest. Concil.
Aurel. ibid.
673.*

This Ordinance is repeated in the following age by the famous Rathierus Bishop of Verone; and some time after, under King Robert, a Council held at Orleans speakes of the ashes of an infant that was burnt, which some abominable heriticks hept *with as much veneration as Christian piety observes in the custome of keeping the body of our Lord for the Viaticum of the sick.* Wee finde here also the body and the blood expressed in the Ordinary communion of the Faithfull, and the body only for that of the sick.

*Bib. PP.
part. T. de
div. off.*

To all these authorityes wee must joyne here that of the Ordo Romanus, which is not little, seing it is the antient Ceremoniall of the Roman Church cited and explicated by authors eight or nine hundred

under both Species. 41

yeares since. Wee see there in two places the consecrated bread divided into three parts, the one to be distributed to the people, the other to be put into the Chalice, not for the communion of the people, but for the Priest alone, after he had taken the consecrated bread separately, as wee do at this present, *and the third to be reserved upon the Altar.* It was this they kept for the sick, which was for that reason called *the dying peoples part*, as the Micrologist an author of the eleventh age sayes, and was consecrated in honour of the buriall of JESUS-CHRIST, as the two other parts represented his conversation upon Earth and his resurrection. Those who have read the antient interpreters of the Ecclesiasticall Ceremonies understand

*Microlog. de
Ecc. observ.
17.T.XVIII.
Max. 616.*

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this language and the mystery of these holy Ceremonies.

*Amphil. vit.
S. Basil.*

The Author of the life of Saint Basile observes likewise, that this great man separated the consecrated bread into three parts the third of which he hung over the Altar in a Dove of Gold he had caused to be made. This third part of the consecrated bread which he ordered to be placed there, was manifestly that which was reserved for the sick, and these Doves of gold to hang over the Altars are antient in the Greeke Church, as it appears by a Council of Constantino-ple held by Mennas under the Empire of Justinien. Wee see likewise these Doves amongst the Latins, neere the same time: all our Authors make mention of them; and the will of Perpetuus Bishop of Tours re-

*Conc. Const.
Menna ad s.
T. V. Conc.*

under both Species. 43

markes amongst the vessells and instruments made use of in the Sacrifice, a Dove of silver wherein to keepe the Blessed Sacrament, *ad repositorium.* *Test. Perp.
T.V. Spicil.*

Furthermore, without tying my selfe to the name of Amphilochius S. Basils Contemporary, to whom the life of this Saint is attributed, I will admit that the passage taken out of this life proves only for that time in which this History was writ, let who will be the author of it. Let them say moreover if they will, that this Author attributes to S. Basil the practise of those times in which this life was composed; yet is it enough in either case to confirm what is otherwise certain, that the custome of reserving the species of Bread only for the sick, is of great antiquity in the Greeke Church, being

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that the life of Saint Basil is found already translated into Latin in the time of Charles the bald, and cited by Eneas Bishop of Paris renowned in these times for his piety and learning, who moreover quotes the very place in this life where mention is made of these Doves, and of the Sacrament of our Lord kept therein and hung over the Altar.

*Eneas Ep.
Par. lib. adv.
Grac. T. IV.
Spic. p. 80.
& 1.*

*Anast. Bib.
vit. Leon. III.
T. II. Conc.
Gal.*

Hereunto may be reduced those Ciboriums mentioned amongst the presents which Charlemagne gave to the Roman Church; and all antiquity is full of the like examples.

And to the end the Tradition of the first and last ages may appeare conformable to each other, as wee have seen in the first ages, in the history of Serapion, and in the Council of Carthage, that in com-

under both Species. 45

municating the sick under the species of bread only, they moistned it in some liqueur: so does the same custome appeare in after ages.

Wee see this above six hundred yeares since in the antient customs of Clugny, collected at that time out of most antient memorials by S. Udalricus a Monke of this Order, and the Minister de la Roque in his history of the Eucharist cites this booke without any reproche. It is remarked in this booke that the infirme Religious received the body only, which was given to them steeped in unconsecrated wine. There wee finde also a cupp in which it was steeped, and thus it was the Religious of the most famous and most holy Monastery in the world communicated their sick. By this

*Ant. Consuet.
Cluniac. l. III.
c. 28. Tom. IV.
Spicil.*

*Hist. Euch.
I. P. c. 16.
p. 123.*

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*Const. Odon.
Paris. Episc.
c. 5. art. 3.
T. X. Conc.*

*Const. Episc.
anon. T. XI.
Syn. Bajoc.
c. 77. ibid.
s. p.*

wee may judge of the custome of the rest of the Church. In fine wee find every where mention of this cupp which was carryed for the communion of the sick, but which was made use of only to give them the consecrated bread moistened in common wine to facilitate the passage of this heavenly food.

The Greeks also retained this tradition as well as the Latins; and as their inviolable custome is not to Consecrate the Eucharist for the sick but upon holy Thursday only, they mixe the species of bread, wholly dried during so long a time, either with water or unconsecrated wine. As for consecrated wine it is manifest it could not be kept so long especially in those hot countreyes, so that their custome of consecrating

for the sick only one day in the yeare, obliged them to communicate them under one only species, that is under that of bread which they could keepe without difficulty their Sacrifice in leavened bread keeping better them ours in unleavened, especially after the drying wee lately mentioned.

It is true (for wee will dissemble nothing) that at present they make a Crosse with the pretious blood upon the consecrated bread which they reserve for the sick. But besides that this is not to give the blood of our Lord to drink as it is expressed in the Gospell, nor to marke the separation of the body and the blood, which alone perswades our Reformers of the necessity of the two species: It abundantly appears that at the yeares end

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nothing remains of one or two drops of the pretious blood which they put upon the heavenly bread, and that there is nothing left for the sick but one only species. To which wee must add, that after all, this custome of the Greeks to mixe a little of the blood with the sacred Body (concerning which wee see nothing in their antient Fathers or Canons) is new amongst them ; and wee shall finde some occasion to make this more clearly appeare in the following discourse.

Those who deny every thing, may deny these observances of the Greeke Church ; but they do not therefore cease to be iadubitable, and no one can deny it without a wonderfull insincerity, if he be never so little read in the Euchologes
of

under both Species. 49
of the Greeks, or instructed
concerning their rights.

And as for the Latin Church, the Councils are full of necessary precautions for the conserving of the Body of our Lord, the carrying it with respect and a convenient decorum, and to cause a due adoration to be rendred to it by the people. They speake likewise of the box and linnen in which it was kept, and of the care which the Priests ought to have to renew the Hosts every eight dayes, and to consummate the old ones before they drunke the holy cup. They ordaine likewise how those Hosts, which had been kept too long, should be burnt, and the ashes reserved under the Altar, without so much as ever speaking, amongst so many observances, either of vialls

*Conc. sub Edg.
Rege Can. 38.
T. IX. Conc.
p. 628.
Conc. Bitur.
c. 2. ibid.
p. 365.
Constit. Odon.
Parif. Episc.
T. X. p. 1802.
Constit. Episc.
anon. T. XI.
1. p.
Innoc. IV.
Ep. X. ibid. 1.
Conc. Lambeth. c. 1. ibid.
Syn. Exon.
c. 4. ibid. 2. p.
Synod. Bajoc.
c. 12. 77.
Conc. Ravenn.
II. Rub. VII.
Conc. Vaur.
6. 85. ibid.*

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to conserve the pretious Blood
in, or of any precautions for
the keeping of it, although it be
given us under a species much
more capable of alteration.

Wee may aledge also upon
the same account a Canon,
which all the Ministers object
against us : It is a Canon of
the Council of Tours, which
wee finde not in the volumes of
the Councils, but in Burchard
and Yvo of Chartres collectors
of the Canons of the eleaventh
age. This Canon as well, as
others sayes, that *the holy obla-*
tion which is kept for the sick,
that is the species of bread as
appeares by what followes, *ought*
to be renewed every eight dayes :
but id adds, which wee finde
nowhere else in the West, *that*
it must be dipped in the blood to
the end it may be said truly that
the body and blood is given.

Burch. Coll.

Can. l. V.

c. 9.

Two dec. II.

P. c. 19.

under both Species. 51

If this Canon gave us any difficulty, wee might say with Aubertin, what is very true, *Aubert. de Euch. lib. II. in Exam. Pii. p. 281.* that Burchard and Two of Charters collected many things together without choice or judgement, and that they give us many peices as antient which are not such. But to act in every thing which sincerity, it may be said, that this Canon so exactly transcribed by these Authors is not false, as also that it is none of those which were admitted, since wee see nothing like it in all the others.

Moreover this Canon which does not appeare but in above named collections for certain was not made any long time before, and the sole mixing of the body and blood shews sufficiently how far short it is of the first antiquity. But let it be in what time it will, it is ap-

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parent that before it was made it was the custome to name the body and blood even in giving the body only, and this by the naturall union of the substance and the Grace both of the one and the other. Wee see nevertheless that this Council had some scrupule concerning this matter, and beleevved that in expressing the two species, they ought both of them to be given in some manner. In effect, it is true, that in some sence, to be able to call it the body and the blood the two species must be given, because the naturall desfine of this expression is to denote that which each of them containes in verue of the Institution. But it will be granted me that to mix them in this manner, and let them dry for eight dayes together was but a very weake

meanes to conserve the two species ; and how ever it be this part of the Canon which contains a custome so particular, cannot be a prejudice to so many decrees, where wee see not only nothing resembling it, but moreover quite the contrary.

That which is most certain is that this Canon makes it appeare they did not beleeeve the holy liquor could with ease be conserved in its proper species, and that their endeavours were cheefely to conserve the consecrated bread. As to the other part which regards the mixture, what wee have said touching the Grecians may be applyed here ; and all the subtilty of the Ministers cannot hinder but it will alwayes be certain by this Cannon, that they never beleeeved themselves

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bound either to make the person communicating drink, or to give him the blood separated from the body, to denote the violent death of our Lord, or lastly to give him in effect any liquor at all seeing after eight dayes, it is sufficiently cleare there remained nothing of the oblation but the drye and solid part. So that this Canon so much boasted of by the Ministers without concluding any thing against us, serves only to shew that liberty which the Churches thought themselves to have in the administration of the sacred species of the Eucharist.

After all these remarks wee have made, it must passe for constant and undeniable, that neither the Greeks nor the Latins ever believed, that all that is writt in the Gospell too-

under both Species. 55

ching the communion under two species, was essentiall and expressely commanded ; and that, on the contrary, it was allwayes believed even from the first ages that one sole species was sufficient for a true communion seing that the custome was to keepe nothing for, nor give nothing to the sick, but one only.

It serves for nothing to object, that the two species were frequently carryed to the sick, and more over in generall that they were carryed to those that were absent. Saint Justin, *Just. Apol. 1.* I owne is expresse in this matter : But why do they alledge to us these passages which serve for nothing ? It is one thing to say, as Saint Justin does, that the two species of the Sacrament were carryed *at the same time* (as M. de la Roque speaks)

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*Hist. de l'En-
charist. 1. P.
c. 15. p. 176.*

*Hier. Ep. IV.
ad Rust.*

it was celebrated in the Church:
and another thing, to say they
could reserve them so long a
time as was necessary for the
sick, and that it was the cus-
tome to do so, especially in a
time when persecution permit-
ted not frequent Ecclesiasticall
assemblies. The same thing must
be said of Saint Exuperius Bis-
hop of Toulouze, of whom
Saint Hierome writ, that af-
ter he had sold all the rich ves-
sels of the Church to redee-
me captives and solace the poor,
*he carryed the Body of our Lord
in a basket, and the Blood in a
vessell of glasse.* He carryed them
sayes S. Hierome, but he does
not say he kept them, which is
our question: And I acknow-
ledge that when there was any
sick persons to be communica-
ted, in those circumstances whe-
re they could commodiously re-

ceive both the species without being at all changed, they made no difficulty in it. But it is no lesse certain, by the common deposition of so many testimoyns, that where as the species of wine could not be kept with ease, the ordinary communion of the sick, like that of Serapion and Saint Ambrose, was under the sole species of bread.

In effect, wee read in the life of Louis the VI. called the Grosse, written by Sugerus Abbot of Saint Denis, that in the last sicknesse of this Prince the Body and Blood of our Lord was carryed to him, but wee see there also that this faithfull Historien thought himselfe obliged to render the reason of it, and to advertise, *that it was as they came from saying Masse, and that they carryed it devoutly in procession to*

*Hist. Fr.
Script. T. IV.*

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his chamber: which ought to
make us understand in what
manner it was used out of the-
se conjunctures.

But that which putts the thing
out of all doubt is, that in sub-
stance M. de la Roque agrees
with us as to the matter of fact
in debate. There is no more
difficulty to communicate the
sick under the sole species of
bread, then under that of wi-
ne only, a practise which this
curious observer shews us in
the VII. age in the eleaventh
Council of Toledo Canon XI.
He sayes as much of the elea-
vent age and of Pope Pascha-
lis II. by whom he makes the
same thing to be permitted for
little infants. Hee is so far from
disapproving these practises that
he is carefull to defend them,
and excuses them himselfe upon
an invincible necessity, as if

Hist. Euch.
I. p. ch. 12.
p. 150. 160.

Conc. Tolet.
XI.

Pasch. II. Ep.
32. ad Pont.

a parcel of the sacred bread could not be so steeped that a sick person or even an infant might swallow it almost as easily as wine. But the businesse was that he must finde some excuse to hinder us from concluding, from his own observations, that the Church believed she had a full liberty to give one species only, without any prejudice to the integrity of communion.

Behold what wee finde touching the communion of the sick in the tradition of all ages. If some of these practises which I have observed concerning that veneration which was payed to the Eucharist astonish our reformers, and appeare new to them, I engage my selfe, to shew them shortly, and in few words, (for it is not difficult) that the ori-

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ginall of it is antient in the Church, or reather that it never had a beginning. But at present (that wee may not quit our matter) it is sufficient for me to shew them, (only by comparing the customes of the first and last ages) a continuall Tradition of communicating the sick ordinarily under the sole species of bread ; although the Church alwayes tender to her children, if she had beleev-
ved both the species necessary, would rather have had them consecrated extraordinarily in the sick persons chamber, as it has been often actually practised, then to deprive them of this succour : on the contrary she would have given them so much the rather to dying persons by how much they had a greater combate to sustain, and at the article of

*Capit. Any-
tonis Basil.
Episc. temp.
Car. Mag.
cap. 14. T. VI.
Spicil.*

death the most need of their Viaticum.

Lastly, I do not believe the Gentlemen of the pretended Reformation will raise us here any difficultyes upon the change of the species of which wee shall have occasion to speake often in this discourse. Those Cavils with which they fill their books upon this point, regard not our question, but that of the reall presence, from whence also, to speake candidly, they ought to have been retrenched long since; it being cleare, as I have already remarked, that the Son of God who would not in this Mystery do any myracle, apparent as such to the senses ought not to suffer himselfe to be obliged to discover in any conjuncture what ever that which he designed expressly to hide

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from our senses, nor by consequence to change what ordinarily happens to the matter which it has pleased him to make use of to the end he might leave his body and blood to the faithfull.

There is no man of reason who with a little reflection, will not of his own accord enter into the same sentiment, and at the same time grant that these pretended undecencies, which are brough against us with so much seeming applause, avail only to moove the human senses; but in reality they are too much below the Majesty of JESUS-CHRIST, to hinder the course of his designs, and the desire he has to unite himselfe to us in so particular a manner.

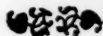
It happens thus so very often in these matters (and ef-

pecially to our Reformers) to
passe from one question to ano-
ther that I esteeme my selfe o-
bliged to keepe them close to
our question by this advertise-
ment. The same reason obliges
me to desire them not to draw
any advantage from the expres-
sion of bread and wine which
will occurre so often, because
they know, that even in belie-
ving as wee do, the change of
the substance, it is permitted
us to leave the first name to
those things that are changed,
as well as it was to Moyse to
learne that a rod which was *Exod. 8. 12.*
turned into a serpent, or that
water which was become blood, *Ibid. 21. 24.*
or the Angels men becaus they *Gen. 18. 2. 26.*
appeared such, not to alledge
here Saint John, who calls the
wine at the marriage of Cana,
water made wine. It is naturall *John 2. 9.*
to man, that he may facilitate

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his discourse, to abridge his phrases, and to speake according to the appearances neither is advantage usally taken from this manner of speech; and I do not beleeeve that any one would object to a Philosopher, who defends the motion of the Earth, that he overthrowes his hypothesis when he sayes that the Sun rises or setts.

After this sleight digression to which the desire of proceeding with clearenesse has engaged me, I retourne to my matter, and to those practises which I have promised to explicate whereby to shew in antiquity the communion under one species.



under both Species. 63

§ III.

Second Custome.

Communion of little Infants.

THE second practise I undertake to prove is that when the Communion was given to little children that were baptised, it was given them in the first ages, yea and ordinarily in all the following under the species of wine only. S. Cyprien who suffered martyrdom in the third age authorises this practise in his treatise *de Lapsis*. *Cyp. Tr. de Lapsis.* This great man represents there to us with a gravity worthy of himselfe, what passed in the Church and in his presence to a little girle to whom had been given a little moistened bread offred to Idols. Her mother who knew nothing of

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it, omitted not to bring her according to custome into the Church assembly. But God, who would shew by a miraculous signe how much they were unworthy of the society of the faithfull who had participated of the impure table of Divells, caused an extraordinary agitation and trouble to appeare in this childe during prayer: as if, (sayes S. Cyprian) for default of speech she had found her selfe forced to declare by this meanes as well as she could, the misfortune she was fallen into. This agitation, which ceased not during the whole time of prayer, augmented at the approaching of the Eucharist, where JESUS-CHRIST was so truly present. For, (as S. Cyprian pursues,) after the accustomed solemnities, the Deacon who presented the holy cup to the faithfull being come

to the order or ranke of this child,
JESUS-CHRIST who knows
how to make himselfe be per-
ceived by whom he pleases,
caused this infant at that mo-
ment to feele a terrible impres-
sion of the presence of his Ma-
jesty. *She turned away her face,*
sayes Saint Cyprian, *as not able*
to support so great Majesty ; she
shuts her mouth, she refused the
Chalice. But after they had ma-
de her by force swallow some
drops of the pretious blood,
she could not, adds this Father,
retaine it in those defiled entrals,
so great is the power and Majes-
ty of our Lord. It became the
body of our Lord to produce
no lesse effects ; and Saint Cy-
prian who represents to us with
so much care and zeale togea-
ther the trouble of this child
during all prayer time, not men-
tioning this extraordinary emo-

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tion caused by the Eucharist, but at the approaching and receiving of the consecrated Chalice without speaking one only word of the body, shews sufficiently that, in effect, they did not offer her a nourishment that was inconvenient to her age.

It is not that they could not, with sufficient facility, make a childe swallow a little of the sacred bread by steeping of it, seeing it appears even in this history, that the little girle mentioned here had in this manner taken the bread offered to Idols. But this is so far from hurting us, that on the contrary it lets us see how much they were persuaded that one sole species was sufficient, because there being in deed no impossibility of giving the body to little infants they so easily de-

under both Species. 69

terminated to give them the blood alone. It sufficed that the solid part was not so convenient to that age: and on the other side as they would have been obliged to steepe the sacred bread to the end they might make little children swallow it; so in these ages, where wee have seen that they did not so much as dreame of mixing the two species, they must have been obliged to take an ordinary liquor before that sacred liquor the blood of our Lord, contrary to the dignity of such a Sacrament which the Church has alwayes believed *ought to enter into our bodies before all other nourishment.* It was alwayes (I say) beleived; and not only in the time of Saint Augustin, from *whom wee have borrowed those words wee last produced,*

*August. Ep.
118. ad Jan.*

Ep. 118.

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Ep. 63.

*Lib. II. ad
ux. 5.*

but in the time of Saint Cyprian himselfe, as it appears in his letter to Cecilius, and before S. Cyprian seing wee finde mention in Tertullian of the sacred bread which the faithfull tooke in secret before all other nourishment, and in a word before them all because they speake of it as of an established custome. This consideration which alone was the reason why they gave the blood only to little children though never so strong in it selfe, would have beene forcelesse against a divine command. It was therefore most certainly believed that there was not any divine precept of uniting the two species together.

*Hist. Euch. 1.
p. ch. 12.
p. 145.*

M. de la Roque would gladly say, though he dare not do it in plain tearmes, that they mixed the body with the blood

under both Species. 91

for infants, and imagines, it might be gathered from the words of Saint Cyprian, though there is not one syllable, as we see, which tends to it. But besides that the discipline of that time did not suffer this mixture, Saint Cyprian speaks only of the blood, *It is the blood*, says he, *that cannot stay in defiled entrails*, and the distribution of the sacred Chalice of which alone this infant had participated, is too clearly expressed to leave the least place for that conjecture which M. de la Roque would make. Thus the Example is precise: the custom of giving the Communion to little children under the species of wine only cannot be contested, and that doubt which they would raise in the mind without any ground, shews only the perplexity they are

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thrown into by the great authority of Saint Cyprian and the Church in his time.

Hist. Euch.

I. p. ch. 11.

p. 136. ch. 12.

p. 150.

Certainly M. de la Roque would have acted with more sincerity, if he had kept himselfe to that Idee which first presented it selfe as it were naturally unto him. The first time he had spoke of this passage of Saint Cyprian, he told us that they powred by force into the mouth of the child some of the sacred Chalice; that is without question some drops of the precious blood pure and without any mixture, just as it was presented to the rest of the people who had already received the body. And on the other side wee have even now seen that this Minister does not blame the Pope Paschalis the II. who, according to him, permitted little children to communicate.

under both Species. 73

municate under the sole species of wine : so much did his conscience dictate that this practise had no difficulty, in it.

As for M. du Bourdieu, this passage of Saint Cyprian had at the first also produced its effect in his minde; And this passage having been objected to him by a Catholique, this Minister easily accorded in his first answer, that in effect nothing had been given to this childe but the consecrated wine alone. He comes of in saying that the antients who beleev'd the communion absolutely necessary for little infants, gave it them *as they could*; that it was for this reason Saint Cyprians Deacon beleev'd this childe would be damned if it dyed without the Eucharist, *opened by force its mouth, to poure into it a little wine, and that a case of necessity.*

Du Bourd.

I. rép. p. 37.

Et repliq.

ch. 20. p. 348.

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ty, a particular case cannot have
the name of a custome. What ef-
forts are these to elude a thing
so cleare! Where are those ex-
traordinary reasons this Minis-
ter would here imagine to him-
selfe? Is there one single word
in Saint Cyprian which shewes
the danger of this infant as the
motive of giving it the Com-
munion? Dos it not on the
contrary appeare by the who-
le discourse, that this blessed
Sacrament was given to it on-
ly because it was the custome
to give it to all children so
often as they were brought to
the assemblies? Why will M. du
Bourdieu divine that this little
girle had never communica-
ted? Was she not baptised?
Was it not the custome to give
the communion togeather with
baptisme even to infants? To
what purpose is it therefore to

speake here of a feare they should have, least she should be damned for not having received the Eucharist, since they had already given her it in giving her baptisme? Is it that they believed also in the ancient Church that it did not suffice to the salvation of a child to have communicated once, and that it should be damned if they did not reiterate the Communion? What chimeras do men invent, rather then give place to truth, and confesse their errors with sincerity! But to what end do they throw us here upon the question of the necessity of the Eucharist, and upon the errour they would have Saint Cyprian to have been incident to in this point? Grant it were true that this holy Martyr and the Church in his time should

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have believed the Communion absolutely necessary to infants, what advantage would M. du Bourdieu draw from thence? and who does not on the contrary see, that if the two species be essentiall to Communion, as the Pretended Reformers would have it, the more one shall believe the Communion necessary to little children, the lesse will he be dispenced with in giving them both these species? M. du Bourdieu foresaw verry well this consequence so contrary to his pretentions; and in his second reply he would divine, though Saint Cyprian has sayd nothing of it, and against the whole connection of his discourse, that this little girle when she was so cruelly and so miraculously tormented after the taking of the Blood, had alrea-

under both Species. 77

dy received the Body without receiving any prejudice thereby: where is a man when he makes such answers?

But why do wee dispute any longer? There is no better prooffe, nor better interpreter of a custome then the custome it selfe, I would say, that there is nothing which demonstrates more that a custome comes from the first ages, then when it is seen to continue successively to the last. This of communicating little children under the sole species of wine, which wee finde established in the III. age, and in the time of Saint Cyprian, continued alwayes so common that it is found in all after ages. It is found in the V. or VI. age in the book of Jobius, where that learned Religious speaking of the three Sacraments which

*Jobius de
Verb. incar.
lib. III. c. 18.
Bibl. Phor.
Cod. 2 2 2v*

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were given together, in a time when the Christian Religion being established very few others were baptised, no more then at present, but the children of the faithfull, speakes thus, *They baptise us*, sayes he, *after that they anoint us*, that is they confirme us, and lastly *they give us the pretious Blood*. He makes no mention of the Body, becaus it was not given to children. And for this reason he takes great care in the same place to explaine how the Blood may be given even before the Body a thing which having no place in the communion of those of riper yeares, was found only in that which the Faithfull had all of them received in receiving the Blood alone in their infancy. So that this custome has already passed from the III. age to

the VI. it stops not there, wee finde it even to the last ages, and even at present in the Greeke Church. Allatius a Catholick and Thomas Smith an English Protestant Minister each of them relate it equally after a great number of Authors, and the thing it selfe has no difficulty.

*Allat. Tract.
de conf. uir.
Eccles. Anno.
de Comm. O-
rient.
Thom. Smith.
Ep. de Ecc. Gr.
stat. bod. p.
104. 1. ed.
Hugo de S.
Vict. erudit.
Theol. lib. I.
c. 10.
Bib. PP. Par.
de div. Offic.*

It is true M. Smith has varryed in his second edition. For they were afraid in England to authorise an example which wee make use of to establish communion under one species. M. Smith after having remarked in his Preface the advantage wee take from it, thinks he can remove it by two or three very feeble testimonies of moderne Grecians who studied in England, or who live there, and whose writings are printed in Protestant towns.

*Pref. 2. edit.
init.*

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The last testimony he alledges is that of an Archbishop of Samos whom wee have too much seen in this country, to rely much upon his capacity any more then upon his sincerity. He is at present established at London; and M. Smith produces us a letter which he writ to him, wherein he sayes, that after the baptisme of infants, the Priest *holding the Chalice where the blood is together with the body of our Saviour reduced into little particles, takes in a little spoon one drop of this blood so mixed, in such sort that some little crums of the consecrated bread are found in this spoon, which suffices to make the child participate of the Body of our Lord.* M. Smith adds that these crums are so little, that they cannot well be perceived because of their smalnesse, and that they

under both Species. 81.

stick to the spoon though never so little dip into this holy liquor. See here all can be drawn from a Grecian who is entertained at London, and from M. Smith, in favour of the communion under both species given in baptisme to children in the Greeke Church : That is that they gave them the blood in which the body was mixed, with so little of designe to give them the sacred body, that they give them *not any part of that which they see swimme in the holy liquor, and which they give to them of riper yeares*, as M. Smith himselfe sayes. They content themselves to presume that *some insensible particle* of the consecrated bread sticks to the spoon of the childe : see what they call communicating them under both species. In truth had not M. Smith done as well

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to change nothing in his booke; and will not every man of sense believe himselfe obliged to stand to that which he said ingenuously in his first edition, so much the rather because he sees it conformable to the antient Tradition which wee have exposed :

And if wee finde the communion of little children under the sole species of wine in the Greeke Church, wee finde it no lesse amongst the Latins. It is found, according to M. de la Roque in the Decrees of Pope Paschal II. as wee have lately seene, that is to say in the eleventh age. It is found till the XII. age in the same Latin Church; and Hugo de Saincto Victore, so much praised by S. Bernard, sayes expressly, that the Blessed Sacrament was not given to little infants

*Hug. de S.
Vitt. erud.
Tb. I. III.
cap. 20.*

under both Species. 83
in baptisme *but under the sole
species of blood*; teaching also
afterwards that under each spe-
cies the body and blood of
Christ were both received.

Wee finde the same doctrine
with the same manner of com-
municating little children in

William de Champeaux Bishop
of Châlon, intimately conver-
sant with the same Saint Ber-
nard. Father Mabillon Benedi-
ctin Monke of the Congrega-

tion of Saint Maur, (whose sin-
cerity is not to be called in
question any more then his ca-
pacity) has found in an antient
manuscript a long passage of
this worthy Bishop, (one of the
most famous of his age for piety
and learning) where he teaches
*that he who receives one sole species
receives JESUS-CHRIST whole
and entire, because (adds he) he is
not received neither by little and*

*Ex lib. ma-
nuscript. qui
dicitur Pan-
cris relat. in
præf. Sac. 3.
Bened. p. 1.
num. 75.*

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 little , nor by parts , but whole
 and entire under one or two spe-
 cies : from whence it comes that
 they give the Chalice alone to in-
 fants newly baptized, because they
 cannot receive the bread ; but
 they do not therefore lesse receive
 JESUS-CHRIST whole and
 entire in the Chalice alone.

Du Bourd.
 1. rép. p. 36.
 2. sec. rép.
 c. 20. 21.

The Ministers confounded
 by these practises found esta-
 blished without an contradic-
 tion in all past ages, fly ordi-
 narily to incident questions, to
 withdraw us from the princi-
 pall. They exaggerate the abu-
 se of Communion of little in-
 fants, (for so they call it against
 the authority of all ages ;) an
 abuse which they say was foun-
 ded upon the great and dangerous
 error of the absolute necessity
 of receiving the Eucharist in
 all ages under paine of eternall
 damnation, which, according

to them, is the error of Saint Cyprian, Saint Augustin, Saint Innocent Pope, Saint Cyril, Saint Chrysostome, Saint Cesarius Bishop of Arles, and not only *of many of the Fathers*, but also *of many ages*. Oh holy antiquity, and Church of the first ages too boldly condemned by Ministers, without reaping from thence any thing but the pleasure to have made their people believe that the Church could fall into error even in the purest times! For as to the substance what avails this controversy to our subject? The antient Church believed the Eucharist necessary for little infants? Wee have already demonstrated that, supposing the two species to have been of the essence of this Sacrament, that belief would have been a new motive to give

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it them under both. Why therefore give they it them but under one ? and what can these Ministers say here, if not to answer us, that the antient Church added to the errour of believing that the communion was absolutely necessary to salvation, that of beleving the communion to have its entire effect under one sole species, and that by making an antiquity so pure to erre, they be willing to shew themselves visibly in an error.

Wee have, God be prayſed, a doctrine which obliges us not to cast our selves into such excesses. I could very easily explicate how the Grace of that Sacrament of the Eucharist is in effect necessary to all the faithful; how the Eucharist and its grace is virtually contained in Baptisme; which produces in

the faithfull that sacred right which they there receive to the body and Blood of our Lord, and how it belongs to the Church to regulate the time of exercising this right. I might also shew upon these grounds that if some one, as for example that William Bishop of Châlons quoted so faithfully by Father Mabillon seeme to have beleevved the necessity of the Eucharist, yet this opinion was so far from universall, that wee finde it strongly opposed by other authors of the same time, as by Hugq de Sancto Victore cited in M. de la Roques booke and many others. I could also tell yon how these Authors have explicated S. Augustin according to S. Fulgentius, and shew with them by expresse passages, and by the whole doctrine of this Father

*Hug. de S.
Vict. lib. I.
erud. Theol.
c. 20.*

*Hist. Ench.
l. p. ch. 11.
p. 139.*

*Fulg. Ep. ad
Ferr. Diac.*

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how far he is from that errour they attribute to him. But my designe is here to teach what wee ought to believe concerning the two species, and not to trouble my selfe and my readers with these incident questions. Therefore I enter not into them, and without burdning my discourse with an unprofitable examen, I shall deliver in few words the fayth of the Church.

The Church did allwayes and dos still believe that infants are capable to receive the Eucharist as well as Baptisme, and finds no more obstacle, as to communion, in these words of S. Paul, *Let a man examine himselfe and so let him eat*, then she finds, as to Baptisme, in these words of our Saviour, *Mat. 28. 19. Teach and baptise*. But as she knows that the Eucharist can,

not be absolutely necessary to their salvation, after they have received a full remission of their sins in Baptisme, she beleeves that it is a matter of discipline to give or not to give the communion at that age.

Whereupon for good reasons she gave it the space of eleaven or twelve hundred yeares, and for other good reasons she ceased to give it from that time. But the Church which found her selfe free to communicate or not to communicate children, could never have beleevved she had liberty to communicate them in a manner contrary to the institution of JESUS-CHRIST, nor would ever have given one only species, if she had beleevved the two species inseparable by their institution.

In a word, to disengage our

selves at once from these unprofitable disputes: when the Church gave the communion to little infants under the sole species of wine, she either judged this Sacrament necessary to their salvation, or she did not. If she did not thinke it necessary, why should she presse so to give it, as to give it wrong? And if she judged it necessary, it is a new demonstration that she beleevved the whole eff. & of the Sacrament included under one sole species.

And further to shew this was her believe, the same Church which gave the Eucharist to little children under the sole species of wine, gave them it when more advanced in yeares without scrupule under the sole species of bread. None is ignorant of the antient custo-

under both Species. 91

me of the Church, to give to innocent children that which remained of the Body of our Lord after the communion of the faithfull. Some Churches burnt these sacred remainders, and such was the custome of the Church of Jerusalem, as Hefychius Priest of that Church relates. JESUS-CHRIST is absolutely above all corruption: but humain sense demanded that, out of respect to this Sacrament, that should be observed which least offends the senses; and it was thought much better to burne these sacred remainders, then to see them changed by keeping them after a manner lesse becoming. That which the Church of Jerusalem consumed by fire, the Church of Constantinople gave to be consummated by little children, looking upon them

*Hefych. in
Levit. lib. II.
68.*

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in that age, where their baptismal grace was entire, as its most holy vessels. Evagrius writes in the VI. age that this was the antient custome of the Church of Constantinople. M. de la Roque takes notice of this custome and shews us the same practise at the same time in France, where a Council ordained that *the remainders of the Sacrifice, after Masse was finished, should be given sprinkled with wine Wednesdays and Frydayes to innocent children, to whom they ordained to fast that they might receive them.* It was without doubt the Body of our Lord which they received as well as the rest of the faithful. Evagrius calls these remainders *the particles of the immaculate Body of JESUS-CHRIST our God*, and thus it is that M. de la Roque translates it.

Evag. lib. IV.
c. 35.

Conc. Matisc.
II. c. 2. T. I.
Conc. Gall.
Hist. Euch. I.
P. ch. 16.
p. 183.

Ibid.

The same Evagrius relates that this communion preserved a Jewish child, which had communicated in this manner with the children of the faithfull from a burning fournace whereinto his father had thrown him in hatred of that communion he had received, God being willing to confirme this communion under one species by so illustrious a miracle. None ever dreamed of saying they did amisse in giving the body with out the blood, nor that such a communion was defective. If the custome have beene changed, it has been upon other reasons, and after the same manner other things of discipline have been altered without condemning the precedent practice. So that this custome, although it have ceased to be in practise in the Church, re-

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mains in Hystories and Canons
in testimony against the Pro-
testants : The communion of
infants is a cleare conviction
of their errour : The youngest
sort of infants communicate
under the sole species of wine,
and the children of a more ad-
vanced age under that of bread,
both one and the others con-
curring to make apparent the
integrity of communion under
one species only.

§ IV.

Third Custome.

Domestick Communion.

THIS third practise is that
the faithfull, after having
communicated in the Church
and in the holy assembly, car-
ryed with them the Eucharist
to communicate every day in

under both Species. 25

their houses. The species of wine could not be given them, because it could not be conserved, especially in so little a quantity as that which is made use of in the holy Mysteries; and it is certain also that it was given them under the species of bread only. Tertul- *Tert. de Orat.*
lian who mentions this custo- *c. 14.*
me in his booke *de Oratione*, speaks only of *taking and keeping the Body of our Lord*; and in an other place he speaks of *the Bread which Christians eat* *Lib. II. ad*
fasting in secret, without any *xx. 5.*
other addition. Saint Cyprian lets us see the same practise in his treatise *de Lapsis*. This custome which begun during the persecutions, and whilst Ecclesiasticall meetings were not free, did not cease neverthelesse to continue for other reasons during the peace of the Church.

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Bas. Ep. 219. Wee learne from Saint Basile that the Solitaryes or Hermites communicated after no other manner *in the deserts where there was no Priests.* And it is certain moreover that these wonderfull men not coming to the Church but at most on principall solemnities, could not possibly have conserved the species of wine. There is likewise no mention in Saint Basil but of that *which was put into the hand to be carryed to the mouth*, that is to say of consecrated Bread, and this is that which *they had the liberty to reserve*, as the same Father expresses: to which he adds, that it is indifferent *to receive in the hand one or many morcells*, making use of a word which can constantly signify no other but *a parcell or portion* of some solid thing; and this makes
Auber-

Aubertin also understand it only of the sacred Bread. And although Saint Basil makes it cleare aswell by these tearmes, as by the whole connection of his discourse, that the faithfull in these occasions tooke and reserved the body only, yet he concludes that their communion was no lesse holy nor lesse perfect in their houses then in the Church. He sayes also that this custome was universall throughout Egypt even to Alexandria. M. de la Roque concludes very well from a passage of S. Hierome, that it was also at Rome, where without going alwayes to the Church, the Faithfull received every day the Body of our Lord at home; to which this Father adds: *Is it not the same JESUS-CHRIST which wee receive in the house and in the Church?* To shew

Aub. lib. II.

p. 442.

I. Part. c. 14.

p. 173.

Hier. ad

Paroiss.

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that one of these communions is no lesse entire nor lesse perfect then the other. The same M. de la Roque grants that the Christians of the first ages sent the Eucharist one to another in token of communion, as in effect it appears by a letter of Saint Ireneus that it was sent from Rome even to Asia, and moreover that they carryed it with them in their voyages by sea, and by land: which confirms the use of that species which alone could be carryed, and which alone could be conserved so long time in so little quantity. witnesse Satorius brother to Saint Ambrose, who, as this Saint relates, though only a Catechumen, obtained of the faithfull by the fervour of his faith this divine Sacrament, wrapped it in a linen cloth, and having tyed it

Hist. Euch.
I. part. c. 15.
p. 176.

Euseb. Hist.
Eccl. l. V.
c. 24.

Hist. Euch.
I. p. ch. 14.
p. 174.

Amb. de ob.
frat. Sat. T. 4.

under both Species. 99

about his neck, threw himselfe into the sea with this precious pledge, by which he was also saved. I need not mention the other passages where this custome is established, seing M. de la Roque acknowledges it and dispenses with us as to the prooffe of it. Wee finde even in the passages which he quotes in what manner the holy oblation was carryed, and it appears that it was in a little coffer, or in a verry clean linning. He findes some foot stepps of this custome in the time of Saint Hormisdas Pope, that is in the beginning of VI. age; and it is true that under this Pope a false reporte of a persecution being spread abroad in Thessalonia, the Eucharist was distributed to all the faithful by baskets full for a long time. Those who distributed it

*I. Part. c. 12.
p. 159. c. 14.
p. 172. & seq.*

*Jean. Mosch.
Prat. Spir.
T. XIII.
Bib. PP.
p. 1089.*

*Inter Ep.
Horm. Papae,
post ep. 62.
Sugg. Germ.
&c. & post
Ep. 67. Ind.
Joan. Episc.
T. V. Conc.*

are not blamed for giving it in this manner, but for having maliciously frightened the people by the rumor of an imaginary persecution.

In short wee must not looke upon this manner of communicating at home as an abuse, under pretence that this practice was not continued: for in matters of discipline only, as this is, the Church has reasons to forbid at one time, what she permits at another. It is in the time of persecutions, that is in the most holy times, that these customes have been for the most part in practise, so the Communion under one species is authorised by the constant practise of the best of times, and by the exemple of all the Martyrs. It is moreover certain that at this time they communicated oftner under the

sole species of bread, then under both species, seing it was an establissed custome to communicate every day in their houses under that species only, whereas they could not receive both species but in Church assemblies, which Were not so frequent; and no body ever suspected, during so many ages, that either of these wayes of communicating was defective or more imperfect then the other. Those who know, with how much respect they treated holy things in these dayes, will not finde it an irreverence to put the Communion into the hands of the faithfull, no more then to permit them to carry it to their particular houses, where it is certain, to our shame, that there was more veneration then there is at present in our Churches.

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Wee know likewise the extreame care Christians tooke to keepe this pretious depositum of the body of our Lord, and above all to hide it from profane hands. Wee see in the acts of the Martyrs of Nicomedia that when the Magistrates visited the chamber where *S. Domna* lived with the Eunuch *Indes* who served her, they found only a Crosse, the booke of the Acts of the Apostles, two matts spread upon the bare ground, which were the beds of these Martyrs, an earthen censer, a lampe, a little box of wood where they placed the holy Oblation they received. They found not the holy Oblation which they had been carefull to consummate. It belongs to the Protestants to tell us what these Martyrs did with this Crosse and this censer. Catholicks are not in paine about them, and they

488 Mart.
Nicom. ap.
Euseb. an. 293.

under both Species. 103

are over joyd to see amongst the utensils of these Saints, together with the simplicity of the primitive times, the markes of their religion, and of the honour they rendred to the Eucharist. But that which makes for our purpose is that wee manifestly see in this history how the Eucharist was kept, and what care they tooke not to let it fall into the hands of infidels. God himselfe assisted some times, and the Acts of Saint Tharsicius an Acolyte shew that this holy Martyr being met by Pagans whilst he carryed the Sacraments of the Body of our Lord, would never discover what he carryed, and was killed with sticks and stones; after which these infidells searching him they neither found in his hands, nor in his cloaths any parcells of the Sacraments of

E iiij

JESUS-CHRIST, God himselfe having provided for the safety of these heavenly gifts. Those who are acquainted with the stile of these times, acknowledge it in these acts, where it is spoke of the Sacrament of JESUS-CHRIST, and of the Sacraments of his Body. They made use of this word Sacrament indifferently either in the plurall or singular number in speaking of the Eucharist, sometimes to expresse the perfect unity, and sometime to make it appeare that there was in one sole Sacrament and in one sole mystery (for these tearmes are equivalent) yea and in each particle of this adorable Sacrament, many Sacraments and many mysteryes together.

This keeping of the Eucharist under the sole species of

bread in particular houses, confirms what ought to be beleev-
ed of the keeping of it in
the Church, or the Bishops
houses for the use of the sick;
and such practises which sus-
taine one another so well put
the doctrine of the Church
out of all dispute.

All that the Ministers answer
hereto, serves only to disco-
ver their incumbrance.

They all accuse (with one
accord) this custome of pro-
fanation and abuse even after
they had established it as uni-
versall for many ages, and what
is yet more strange during the
purest times of Christianity.
This answer refutes it selfe;
and it will be an easy matter
to grant it, seeing the whole
consists in this to know whe-
ther all the Martyrs were pro-
fane persons, or whether the

*Hist. Euch.
I. P. ch. 12.
pag. 159. ch.
14. p. 175.
Bourd. vep.
ch. 19.*

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Ministers who accuse them be not temerarious.

*Calixt. n. 11.
Bourd. rép.
ch. 19.*

*Conc. Casar-
aug. C. III.
Conc. Tol. I.
C. XIV.
T. II. Conc.*

Calixtus and M. du Bourdieu who exactly followes him mention two Canons of the Church of Spain, one of the Council of Saragoza, and the other of the first Council of Toledo, where *those who do not swallow the Eucharist received from the hands of the Bishop are expelled as sacrilegious and excommunicated persons.*

*Hist. Euch.
I. P. ch. 14.
p. 174*

M. de la Roque answers them that he does not beleieve *this Canon of Saragoza* was made to abolish the custome of carrying away the Eucharist and keeping of it. And he sayes the same afterwards of the first Council of Toledo; which he proves from the eleaventh Canon of the eleventh Council held at the same place.

*Conc. Tol.
XI. C. XI.
T. VI. Conc.*

And though the opinions of

M. de la Roque were not to be relyed upon, it is sufficiently cleare that these two Councils held in the IV. age or there about, could not have detested as a sacrilege a custom which all the Fathers shew us to have been common in those times, as wee have proved by the acknowledgement even of the Ministers themselves.

In fine these Councils speake not of those who receiving in the Church a part of the consecrated bread reserve another part for domestick communion; but of those who receiving the communion from the hands of the Bishop swallow none at all of it. Behold what these Councils forbid and it is not difficult to guesse at the motives of this their prohibition, seeing the I. Council of Toledo (which in the

XIII. Canon so severely blames those who affected in *assisting at the Church never to communicate there;*) when it condemnes in the following Canon, *as sacrilegious persons those who swallow not the communion after they have received it from the hand of the Priest*, makes it known sufficiently by this connection that its intention was to condemne another manner of avoiding the communion so much the worse because it shewed either a sacrilegious hypocrisy or too visible an aversion to this holy mystery.

These unfortunate people who so obstinately avoided the communion were the Priscillianistes, hereticks of those times and places, who mixed themselves ordinarily with the faithful. But if they will not grant this to have been the motive

of that Canon, they cannot at least deny but there are other evill motives not to swallow the Eucharist which might be condemned in these Councils. A man may refraine from the Eucharist out of superstition, he may reserve it to abuse it, he may reject it out of infidelity ; and the XI. Council of Toledo informes us that it was such a sacrilege which the first condemned. These or the like abuses taken notice on in certain places might have given occasion to local prohibitions, which brought no prejudice to the customes of other countryes : and it is certain moreover that what is practised in one place as well as in one time with reverence, may be so badly practised in another time and place, that it shall be rejected as sacrilegious. There

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fore in what manner soever a man will take these Canons, they do not in any sort authorise the error, of them who would make the practises of the holy Martyrs and of the whole antient Church passe for an abuse, and who can finde no other answer to an invincible argument but in condemning their proceedings.

Rep. ch. 11. M. du Bourdieu endeavours to come of by an other evasion no lesse impertinent. He would have it be beleevd that the faithfull communicated under both species in these domestick communions and reserved them both: for which he brings after Calixtus four testimonyes, that of Saint Justinus who sayes that after consecration in the Church the Deacons carryed the two species to them that were absent; That of S. Gre-

gory the great, who relates that Greg. Dial. 111. c. 136.
 in a voyage from Rome to Constantinople and in a great tempest the faithfull *received the Body and the Blood*; that of Amphilochius, who tells us in the life of S. Basile that a Jew jay-I. viii.
 ning himselfe to the faithfull in their assembly, carryed away to his house *some of the remainders of the Body and Blood*; and lastly that of Saint Gregory of Nazianzen who relates of his Naz.
 sister Saint Gorgonia that she mixed with her teares what she had gathered *of the species or symboles of the Body and Blood*, he ought to have translated it *of the Body or the Blood*, as it is in the text and not *of the Body and the Blood* as he has done thereby to insinuate that both the one and the other were reserved together.

Of these four examples the

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two first are manifestly nothing to our subject.

Wee have already remarked with M. de la Roque that in the example of Saint Justinus the two species tis true were carryed, but presently after they had been consecrated, by which it dos not appeare that they kept them, which is precisely our question.

To shew that in the passage mentioned by Saint Gregory the faithfull had kept the two species in their vesselle from Rome to Constantinople, it ought before to have been certain that there was no Priest in this vesselle who could celebrate, or that Maximian of whom Saint Gregory speakes in this place, was none, though he was the *Superieur of a Monastery*. This great Pope sayes nothing of these circumstan-

ces, and leaves us the liberty to supply them by other reasons, of which the principall is drawn from that impossibility already so often remarked of keeping so little quantity of consecrated wine so long a time.

What M. du Bourdieu sayes here that they durst not have celebrated in a ship shewes that he searches only to cavil, without so much as considering that even at present wee celebrate in all sort of places when there is a reason for it.

So that of these four examples behold two of them already uselesse. The two others, with the passages of Baronius and the learned Aubespinus Bishop of Orleans with which they defend them, may verry well prove that the blood was not refused to the faithfull to

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carry with them if they required it (for upon what account should they also refuse it, and beleve that the Sacred Body with which they trusted them was more pretious then the Blood ?) but can never prove that they could keepe it any long time, since that nature it selfe opposed it, nor that it was the custome to do it, the Church being so well perswaded the communion was equall under one or both species, that the least difficulty made them determine to give it either in the one or the other kind. Wee see also in that passage of Saint Gregory of Nazianzen that he does not say that his sister watered *the Body and the Blood* with her teares, as if it had been certain she had the one and the other, but *the Body or the Blood*, to shew

that he did not know which of the two she had in her keeping it being ordinary to reserve the body only.

What serves it therefore to cavil as a constant practise? Truth ought alwayes at the last to come to light? And M. de la Roque, he who of all the Ministers has examined this matter with most exactnesse, ingeniously confesses *that the faithfull carryed home the bread of the Eucharist to take it when they would, saving himselfe as well as he can from the consequence by the remarke he makes that this abusive and particular custome cannot prejudice the general practise, and that even those who carried the Eucharist home did not probably do it till after they had eaten a part in the assembly, and participated of the Chalice of our Lord.*

*Hist. Eueb.
I. P. ch. 12.
p. 159.*

Calixtus brings himselfe of with the same answer almost. At the beginning of the treatise he has given us about communion in both kinds he had candidly owned that some reserved *the sacred bread to eat it either in their houses or on a journey*; and after having related many passages, amongst others that of S. Basil which suffers no evasion, he had concluded, *that it was certain from these passages that some moved by a religious affliction towards the Eucharist, carryed away with them a part of the consecrated bread or of the holy symbole.* There is no body who reading these passages even in Calixtus himselfe dos not see that these whom he calls so slyly *some*, are the whole Church: and when he adds that this custome was *tolerated some time*,

this which he calls *some time*, is as much as to say four or five hundred yeares, and that in the time of the greatest purity; and this which he calls *tolerated* is no other then universally received in these beautiful ages of the Church, no body ever attempting either to blame them, or to say that this communion was insufficient.

In the sequel of his dispute Calixtus chafes, and labours to prove by the examples already refuted, that this communion might be made under the two species. But he returns at last to the solution which he at first had given, that the faithfull, who communicated under the sole species of bread in their houses had received the species of wine in the Church, and that

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there is no example *that they ever communicated publickly under one species for a thousand or eleaven hundred yeares.* As if it did not suffice to convince him that communion under one species had been declared perfect and sufficient ; or that it was permitted to communicate contrary to the order of JESUS-CHRIST, and to divide his mystery in the house rather than in the Church ; or lastly that this parcell of sacred Bread which was taken in private in the house was not given at the Church it selfe, and by the hands of the Pastors for that use.

Behold the vaine Cavills by which these Ministers think to elude a manifest truth : but I will not leave them in their errour as to publick communion ; and although it suffice

under both Species. 119

to have for us this communion taken in private with the approbation of the whole Church, wee shall presently see, that communion under one species was no lesse free in solemne assemblies then in the house.

§ V.

Fourth Custome.

*Communion at the Church and
in the ordinary Office.*

I Place therefore as the fourth practise, that in the Church it selfe and in the assemblies of Christians it was free for them to receive either both species or one only. The Manicheans abhorred wine which they beleevd was created by the Devill. The same Manicheans denyed that the son of

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God had shed his Blood for our redemption, beleeving that his Passion was nothing but an illusion and a phantastical appearance. These two reasons gave an aversion from the precious Blood of our Lord which was received in the Mysteries under the species of wine: And as, *to hide themselves the better*, sayes Saint Leo, and to spread more easily their venom, *they mixed themselves with Catholicks even to communicate with them, so they received the Body of our Lord only, avoiding to drink the Blood by which wee were redeemed.* This fraudulent proceeding of theirs could hardly be discovered because Catholicks themselves did not all of them communicate under both species. At the last it was taken notice of that these Hereticks dit it out of affec-
tation:

under both Species. 121

Station : in so much that the Holy Pope S. Leo the Great would that those who were known as such by this marke, should be expelled the Church ; and Saint Gelasius his disciple and successour was obliged to forbid expressely to communiacte any other wayes then under both species : a signe that the thing was free before, and that they would not have thought of making this ordinance, but to take from the Manicheans the meanes of deceiving.

This practise is of the V. I. Part. ch. 11.
age. M. de la Roque and others *p. 144.*
relate it together with the judgement of these two Popes, and take their advantage from it. But on the contrary this practise shews clearly that there was need of a particular reason to oblige the faithfull to a necessity of communicating

under both species, and that the thing was indifferently practised both wayes before : otherwise the Manicheans would immediately have too much exposed themselves, and could not have expected to be suffered.

But if it had been freely permitted, say the Ministers, to communicate under the sole species of bread when they would, the Manicheans could not have been distinguished by this marke : as if there were no difference betwixt a liberty to receive one or both species, and a perpetuall affectation of these Hereticks obstinately to refuse the consecrated wine. What an effect of prejudice is this not to observe wilfully a thing so manifest !

Tis true that this liberty being allowed, there must ha-

we been time and a particular vigilance to discern these hereticks from amongst the faithfull. And this was also the reason of the long continuance of their deceit, and that which caused a necessity at last, in the time of Saint Gelasius, of making an expresse ordre to take equally the body and the blood, under paine of being deprived of them both.

M. du Bourdieu conceales *Ibid. p. 283.* here from us with a great deale of artifice the motive inducing this Pope to make that prohibition. See here the words of the Decree. *Wee have discovered that some persons in taking the sacred Body only, abstaine from the holy Chalice, which persons truly, (because they seeme to adhere to I know not what superstition) let them either take the Sacrement under both spe-*

Qui proculdubio (quoniam nescio qua superstitione docentur adstringi) aut integra Sacramenta percipiant, aut ab integra arceantur.

Gel. ibid.

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cies, or let them be entirely de-
prived of the one and the other.
This particle *because* of Pope
Galasius, which shews mani-
festly that the superstitious ab-
stinence of these Hereticks was
the particular reason why he
obliged them to both species,
is left out by this Minister;
for se what he makes this Po-
pe say: *I know not what super-*
stition they are addicted to: ei-
ther let them receive the entire
Sacraments, or let them be de-
prived of the entire Sacraments.

He durst not let that parti-
cle appeare in his translation
by which this Pope shews ex-
pressely that his prohibition
had a particular motive, for
feare it might be too easily
concluded against him, that
there was nothing in it selfe
more free then to communica-
te without receiving the Blood,

since that there was need of reasons and a particular occasion to oblige the doing of it.

There is likewise another crafty artifice, but verry feeble in the translation of this Minister. For instead of what the Pope sayes (as I have above translated it) *which persons truly,*

because they seeme to adhere to I know not what superstition,

that is to say indefinitely, as is manifest, to some *certain superstition,* which he will not vouch-

safe to expresse ; this Minister makes him say both precisely and more strongly : *I know not*

what superstition they are addicted to, to the end he might

conclude a little after that this did not concerne the Mani-

cheans, *whose errors,* sayes he,

this learned Bishop was not ignorant of, nor of those which were

in vogue in his time.

Nescio quia superstitione decentur adstringi.

Du Bourd. ibid. p. 285.

Calixtus had endeavoured before him to distinguish the practise of Hereticks mentioned by Saint Leo from this prohibited by Saint Gelasius, thereby to hinder any one from believing that the Decree of this last Pope in favour of the two species was to be regarded as in relation to the errors of the Manicheans. What does this pittifull refuge availe him? Seeing that it appeares clearly by the terms of this Decree, that it had a particular motive, what does it import us whether it were the Manicheans error, or some other such like superstition? And is not this alwayes sufficient to let us see, (take it which way you will) that it was necessary the Church should have some particular reasons to oblige them to both species?

But as to the whole it cannot be doubted but this superstition of which Saint Gelasius speakes here was that of the Manicheans, seing that Anastasius the Bibliothecarian sayes expressely in the life of this Pope, *that he discovered the Manicheans at Rome, that he sent them into exile, and that he caused their books to be burnt before the Saint Marys Church.*

*Vit. Gel.
T. IV. Conc.*

Wee do not in effect see what other superstition besides that of the Manicheans could have inspired a horror to wine and that of the Blood of our Lord. On the other side it is manifest that these Hereticks had unheard of artifices to insinuate themselves secretly amongst the faithfull, and that there was in their prodigious discourses such an efficacy of error, that it was a most difficult thing to

efface wholly those impressions they left in the minde. None therefore can doubt but that these superstitious people of whom Saint Gelasius speakes, were the hidden remainders of those Manicheans that Saint Leo his predecessor had discovered thirty or forty yeares before ; and whereat Saint Gelasius has said they are addicted to *I know not what superstition*, it is not that he did know verry well their errours, but he speakes this out of contempt, or rather, because this obscure sect changed it selfe into a thousand shapes, so that what remained of this poison was not alwayes known, or it was not alwayes thought convenient to explicate it to the people.

But behold the last refuge of these Ministers. They main-

taine wee are in the wrong in searching a particular reason of the Ordinance of Saint Gelasius, since he establishes it manifestly upon the nature of the Mystery. Let us once more therefore relate the words of this Pope already cited, and let us add thereto their whole consequence. *Wee have discovered*, sayes he, *that some persons take only the sacred Body, and abstaine from the sacred Blood, which persons truly (because they seeme to adhere to I know not what superstition) let them take both parts or let them be deprived of both, because the division of one and the same mystery cannot be done without a great sacrilege.*

To understand aright the consequence of these words, wee finde that the division which he accuses of sacrilege

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was that same grounded upon the above mentioned superstition where the Blood of our Lord consecrated under the species of wine was regarded as an object of aversion. Indeed it is a deviding of the mystery to beleve that there is one part of it which JESUS-CHRIST did not institute, and which ought to be rejected as abominable. But to beleve that JESUS-CHRIST has equally instituted both parts, and not withstanding to take but one, not out of contempt to the other (God forbid) but because wee beleve that the vertue of both is received in either, and that in them both there is but one sole fondation of Grace : if this be to divide the mystery, the primitive Church dividid it when they communicated the sick, little

under both Species. 131

children, and generally all the faithfull in their houses under one sole species. But as wee cannot have such an opinion of the antient Church wee must of necessity avouch that to divide this mystery some thing more must be beleaved and practised then that which is beleaved and practised by all Catholicks.

§ VI.

*The Masse of Holy Fryday, and
that of the Presanctified.*

THE antient Church was so far from beleaving that to give this Mystery under one sole species was to divide it, that she had certain solemne dayes in which she distributed nothing but the sacred Body of our Lord in the Church, and to all the assistants. Such

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was the Office of Good Fryday in the Latin Church; and such was the Office of the Greeke Church every day in Lent, except Saturday and Sunday.

*Bib. PP. Var.
T. de div. Off.*

To begin with the Latin Church, wee finde in the Ordo Romanus, in Alcuinus, or in that antient author whose explication of that booke wee have under his name, in Amalarius, in Abbot Rupert, in Hugo de Sainto Victore what wee practise even to this very day, that they dit not consecrate upon Good Fryday, but that they reserved for communion the Body of our Lord consecrated the day before, and that they received it upon Good Fryday in unconsecrated wine. It is expressely remarked in all these places that the Body only was reserved without

reserving the Blood, the reason of which is (sayes Hugo de Saincto Viſtore,) *that the Body and the Blood are received under each ſpecies, and that the ſpecies of wine cannot be kept with ſecurity.* This laſt reaſon wee finde in one of the editions of Amalarius, which is no leſſe his then the others, this Author having frequently reviewd his book, ſeverall of which, ſo reviewed, have been preſerved to our dayes. Such was likewiſe the praſtiſe of Jonas Biſhop of Orleans, and of many other Authors; and without troubling our ſelves with theſe criticifmes, the matter of fact is that Amalarius after divers myſticall reaſons which he brings for this cuſtome according to the example of other Authors, concludes *that it may be ſaid yet more ſincerely that*

Hug. de S.
Viſt. erud.
Theol. l. III.
c. 28.

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the consecrated wine is not reserved, because it is more subject to alteration then the bread. Which confirms in short all what wee have shown touching the communion of the sick under the sole species of bread, and shews verry vell that the Eucharist which was constantly kept for them during many dayes according to the spirit of the Church, could not be kept for them under the species of wine, since they feare even that change which might, happen to it from one day to the next, that is from Thursday to Good Fryday.

I might here take notice that the Church endeavours not only to avoid the corruption of the species which change the nature, and the necessary matter of the Sacrament, but also every change which makes the

least alteration in them, being desirous out of respect to this Sacrament, that all there should be pure and propper, and that the least even sensible disrelish should not be suffered in a Myſtery where JESUS-CHRIST was to be the banquet. But these remarks being little necessary to our subject are for another place; and it suffices us to see here, that they reserved at that time, as wee do to this verry day do, nothing but the sacred Body for the service upon Good Fryday.

Nevertheſſe it is certain by all the Authors and by all the passages wee have lately quoted, that the Priest, the whole Clergy, and all the people communicated this holy day, and by consequence communicated under one species only. This custome appeares prin-

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cipally in the Gallican Church,
since most of these Authors were
of it, so that it ought to
finde a particular veneration
amongst us : but it would be
too visable in abusing ones selfe
to say, that a custome so
firmely established in the VIII.
age had no higher a beginning.
Wee finde not the originall;
wherefore if that opinion,
which beleeves communion
under one species to be sacrilegious,
should be admitted,
wee must say that the primitive
Church had purposely made
choyce of Good Fryday, the
day of our Blessed Saviours
death, on which she might
profane a Mystery instituted in
memory of it. They commun-
icated after the same manner
upon Easter Eve seeing that
on the one side it is certain
by all Authors that Good Fry-

day and Easter Eve were dayes of communion for all the people, and on the other side it is no lesse constant that they did not Sacrifice during these two dayes; A thing which occasions that even at this day wee have no proper Masse in our Missel for Easter Eve. So that they communicated under the sole species of Bread kept from Holy Thursday; and if wee will believe our Reformers they prepared themselves for a Paschal communion by two sacrilegious ones.

The Monks of Clugny, as holy as they were, did no better then others; and the book of their customs, once already cited in this discourse, shoves that six hundred yeares since, they did not communicate at that holy time but under one sole species.

These practises let us see sufficiently the universall custome of the Latine Church. But the Greeks go yet further : They do not consecrate upon fasting dayes to the end they may not mixe the joy and solemnity of the Sacrifice with the sorrowfulnesse of a fast. From whence it is that in the time of Lent they do not consecrate but upon Sundayes , and on Saturdayes upon which they fast not. Upon other dayes they offer the Sacrament reserved on those two solemne dayes , which they call the imperfect Masse, or the Masse of the Prefanctified, because the Eucharist which they offer in these dayes had been consecrated and sanctified in the two precedent dayes , and in the Masse they call perfect.

The antiquity of this obser-

under both Species. 139

vance cannot be contested,
being it appears in the VI.
age in the Council in *Trullo* : *Conc. Trull.*
where wee see the fondation *c. 52.*
of it from the IV. age in the
Council of Laodicea, and the- *Conc. Laod.*
re is nothing more remarka- *c. 49. 51.*
ble amongst the Greeks then
this Masse of the Presanctified.

If wee would at present know
what it is they offerd there,
wee have no more to do then
to read in their Euchologes
and in Bibliotheca Patrum the *Euch. Græc.*
antient Liturgies of the Pre- *Bibl. PP.*
sanctified; and wee shall there *Parif. T. II*
see that they reserved nothing
but the sacred Bread : It is the
sacred Bread which they car-
ry from the Sacristy, it is the
sacred Bread which they ele-
vate, which they adore, and
which they incense, it is the
sacred Bread which they mix
without saying any prayer with

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unconsecrated wine and water,
and which in fine they distri-
bute to the people. In so much
that all the Lent, that most holy
time of the yeare, they com-
municated five dayes of the
weeke under the sole species
of Bread.

I know not why some of the
Latins have undertaken to bla-
me this custome of the Greeks
which neither the Popes nor
Councils ever reprehended ;
and on the contrary the Latin
Church having followed this
custome upon Good Fryday,
it is manifest that this Office,
with the manner of commu-
nicating practised in it, is con-
secrated by the tradition of
both Churches.

What is here most remarka-
ble is that though it be so ap-
parent that the Greeks recei-
ve not any thing upon these

under both Species. 141

dayes but the Body of our Lord, yet they change nothin in their ordinary formularies. The sacred gifts are allwayes named in the plurall, and they speake no lesse there in their prayers of the Body and the Blood: so stedfastly is it imprinted in the minds of Christians that they cannot receive one of the species without receiving at the same time not only the vertue, but the substance also both of the one and the other.

It is true the moderne Greeks explaine themselves other wayes, and appeare not, for the most part, very favourable to communion under one species: but it is in this the force of truth appeares the greater, since that in despite of them, their own customes, their own Liturgies, their own Traditions pronounce sentence against them.

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But is it not true will some say that they put some drops of the pretious Blood in forme of a Crosse upon the parcells of the sacred Body which they reserve for the following dayes, and for the Office of Presanctified? It is true they do it for the most part; but it is true at the same time, that this custome is new amongst them, and that in the substance to examin it entirely, it concludes nothing against us.

It concludes nothing against us, because, besides that two or three drops of consecrated wine cannot be preserved any long time, the Greekes take care, immediately after they have dropped them upon the consecrated bread, to dry it upon a chafendish and to reduce it to powder, for it is in that manner they keepe it

as well for the sick as for the Office of the Presanctified: A certain signe that the authors of this Tradition had not in prospect by this mixture the Communion under both species, which they would have given in another manner if they had beleevved them necessary; but indeed the expression of some mystery, such as might be the Resurrection of our Lord, which all Liturgies both Greeke and Latin figured by the mixture of the Body and the Blood in the Chalice, because the death of our Lord arriving by the effusion of his Blood, this mixture of his Body and his Blood is very proper to represent how this man-God tooke life again.

I should be ashamed to mention here all the vaine subtilities of the modern Greeks, and

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the false arguments they make about the wine, and about its more grosse and more substantiall parts, which remain after the sollid bodyes with which wine may be mixed bacome dryed: from whence they conclude that a like effect is produced in the species of consecrated wine, and therefore that the Blood of our Lord may remain in the sacred Bread even after it has been upon the chafendish, and is entirely drye. By these wise reasonings the Lees and the Tartar or salt would still be wine and a lawfull matter for the Eucharist. Must wee thus argued concerning the mysteryes of **JESUS-CHRIST**? It was wine, as properly called so, that is a liquid and flowing wine which **JESUS-CHRIST** instituted for the matter of his Sacrament.

Is

It is a liquor which he has given us to represent to our eyes his Blood which was shedd ; and the simplicity of the Gospell will not suffer these subtilities of the modern Grecians.

It must also be acknowledged they arrived to this but of very late, and moreover that the custome of putting these drops of consecrated Wine upon the Bread of the Eucharist was not established amongst them but since their schisme. The Patriarch Michael Cerularius, who may be called the true author of this schisme, writes notwithstanding in a booke which he composed in defence of the Office of the Presanctified, *That the sacred Breads, which are beleev'd to be, and which are in effect, the quickning Body of our Lord must be kept*

*Synodic. seu
Pand. Guill.
Bevereg.
Oxon. 1672.
Not. in Can.
52. Conc.*

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Trull. T. II. p. 156.
Leo All. Ep. ad Nibuf.
for this sacrifice, without sprin-
cling one drop of the pretious
Blood upon them. And wee fin-

de notes upon the Councils by
a famous Canonist who was
one of the Clergy belonging
to the Church of Constanti-
nople, in which he expreffely
takes notice, that according
to the doctrine of Blessed John
(Patriarch of Constantinople)

Harmenop.
1. p. Can. sect.
2. Tit. 6.

The pretious Blood must not be
sprincled upon the Presanctified
which they would reserve, and
this, said he, is the practise of our
Church. So that, let the modern
Grecians say what they please,
their tradition is exprefsly a-
gainst this mixture; and accor-
ding to their own authors, and
their own proper traditior the-
re remains not so much as a pre-
tense to defend the necessity of
the two species in the Presan-
ctified mysteries,

For can any one so much as conceive what Patriarch Michael in the worke by us newly cited sayes, *That the wine in which they mix the Body reserved, is changed into the precious Blood by this mixing,* without so much as pronouncing upon the wine, as appeares by the Euchologes, and by Michaels own confession, *any one of the mystick and sanctifying prayers*, that is to say without pronouncing the words of consecration, bee they what they will (for it is not to our purpose to dispute here of them:) A prodigious and unheard of opinion; that a Sacrament can be made without words, contrary to the authority of the Scripture, and the constant tradition of all Churches, which neither the Grecians nor any body else ever called in question.

By how much therefore wee ought to reverence the antient traditions of the Grecians, which descend to them from their fathers, and from those times whilst they were united to us; by so much ought wee to dispise those errours into which they are falne in the following ages, weakned and blinded by schisme. I need not here relate them, because the Protestants themselves do not deny but that they are great, and I should recede too far from my subject: But I will only say, to do justice to the modern Grecians, that they do not all hold this grosse opinion of Michaels, and that it is not an universall opinion amongst them that the wine is changed into the Blood by this mixture of the Body notwithstanding that Scripture

and Tradition assigne a particular benediction by words as well to it as to the Body.

Wee are much lesse to beleeve that the Latins who exposed to us but even now the Office of Good Fryday could be fallen into this error, since they explicate themselves quite contrary in expresse words; and to the end wee may omit nothing, wee must again in few words propose their sentiments.

It is true then that wee finde in the Ordo Romanus and in this Office of Good Fryday *that the unconsecrated wine is sanctified by the sanctified bread* which is mixed with it. The same is found in the bookes of Alcuinus and Amalarius upon the Divine Office. But upon the least reflection made of the doctrine they teach in these

*Alc. de Div.
Off.*

*Amal. lib. r.
de Div. Off.
Bib. PP. de
Div. Off.*

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same bookes, it will be granted, that this sanctification of the unconsecrated Wine by the mixture of the Body of our Lord, cannot be that true consecration, by which the Wine is changed into the Blood; but a sanctification of another nature, and of a much inferiour order: such as that is of which Saint Bernard speakes when he sayes that *the Wine mixed with the consecrated Hoste*, although it be not consecrated by that solemn and particular consecration which changes it into the Blood of JESUS-CHRIST, becomes notwithstanding sacred by tooching the sacred Body of our Lord, yet of a quite different manner from that consecration which, according to this Saint, is made by the words taken out of the Gospel.

Bern. Ep. 69.
p. 92.

under both Species. 151

That it is of this imperfect and inferiour sort of consecration which these Authors wee explicate do here speake, will be acknowledged an undeniable truth, it wee finde that these Authors, and in the same places, say there cannot be made a true consecration of the Blood of our Lord but by words, and by the words even of JESUS-CHRIST himselfe.

Alcuinus is expresse herein, when explicating the Canon of the Masse as wee have it to this day when he comes to the place where wee pronounce the sacramentall words which are those of JESUS-CHRIST himselfe, *This is my Body, this is my Blood*, he sayes, *these are the words by which they consecrated the Bread and the Chalice in the beginning, by which they*

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are consecrated at present, and
by which they shall be consecra-
ted eternally, because JESUS-
CHRIST pronouncing again his
own words by the Priests renders
his holy Body and his sacred
Blood present by a celestiall be-
nediction. And Amalarius, upon
the same part of the Canon
sayes no lesse clearly, that it
is in this place and by the
pronunciation of these words,
that the nature of the Bread and
Wine is changed into the nature
of the Body and Blood of JESUS-
CHRIST; and he had said
before in particular concer-
ning the consecration of the
Chalice, that a simple liquor
was changed by the benediction
of the Priest into the Sacrament
of the Blood of our Lord: which
shews how far he and Aleui-
nus were from beleeving that
the only mixing them without

*Amal. l. III.
24. ibid.*

Lit. I. 12.

any words could produce this effect. When therefore they say that the pure wine is sanctified by the mixture of the Body of JESUS-CHRIST, it appeares sufficiently their meaning is, that by tooching the Holy of Holyes this wine ceases to be profane, and becomes some thing of holy : but that it should become the Sacrament of JESUS-CHRIST, and that it should be changed into his Blood without pronouncing the words of JESUS-CHRIST upon it, is an error inconsistent with their doctrine.

All those who have writ of the Divine Office, and of that of the Masse use the same language these two Authors do.

Isaac Bishop of Langres their contemporary, in his explication of the Canon and place

*Isaac Lingot.
Sp. cil. T. I.
p. 251.*

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where they consecrate, sayes that the Priest having thether-to done what he could; to the end he may then do something more wonderfull, borrows the words of JESUS-CHRIST himselfe, that is to say these words, *This is my Body: Powerfull words*, says he, *to which the Lord gives his vertue*, according to the expression of the Psalmist; words which have allwayes their effect, because the Word who is the power of God sayes and dos all at a time: in so much that there is here made by these words contrary to all humain reason a new nourishment for a new man, a new JESUS borne of the spirit, an Hoste come downe fro heaven, and the rest, which makes nothing to our subject, this being but too sufficient to shew that this great Bishop has placed con-

secration in the words of our Saviour.

Remigius Bishop of Auxerre, in the booke which he composed of the Masse towards the end of the ninth age, is visibly of the same judgement with Alcuinus, seeing he has done nothing but transcribe word for word all that part of his booke where this matter is treated of.

Hildeberrus Bishop of Mans, *Hildeb. eod. T. Bibl. P. P.* and afterwards of Tours, famous for his piety as well as for his eloquence, and learning, and commended even by the Protestants themselves, because of the prayes he has given to Bengarius; yet after he was returned, or pretended to be returned from his errours, affirms in expresse words that *the Priest consecrates not by his own words, but by those of*
G vj

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 JESUS-CHRIST; that then
 under the signe of the crosse and
 the words, the nature becomes
 changed; that the Bread honours
 the Altar by becoming the Body,
 and the Wine by becoming Blood:
 which obliges the Priest to eleva-
 re at that time the Bread and
 the wine, thereby to shew that
 by consecration they are elevated
 to some thing of a higher nature
 then what they were.

Rup. de Div.
 Off. l. II. c. 9.
 & lib. V. c.
 20.
 Hug. de S.
 Vict. erud.
 Theol. l. III.
 c. 20.

The Abbot Rupertus sayes
 the same thing, and after him
 Hugo de Sainto Victore. Wee
 finde all these bookes colle-
 cted in the Bibliotheca of Pa-
 trum, in that tome which bea-
 res the title *de Divinis Officiis*.

This Tradition is so constant
 especially in the Latin Church,
 that it cannot be imagined the
 contrary could be found in the
 Ordo Romanus, nor that it
 could have entred into the

thoughts of Alcuinus and Amalarius, tho they had not explicated themselves so clearly as wee have seene they have. But this Tradition came from a higher source. These many fore cited French Authors as Euseb. Gallie. five Euch. T. 6. Max. Bib. PP. hom. V. de Pasche. were preceded by a Bishop of the Gallican Church, who said in the V. age, *that the creatures placed upon the holy Altars, and blessed by the celestiall words, ceased to be the substance of Bread and Wine, and became the Body and Blood of our Lord; and Saint Ambrose before him understood by these celestiall words,* Amb. de inis. c. 9. the proper words of JESUS-CHRIST, *This is my Body, this is my Blood, adding, that the consecration as well of the Body as of the Blood, was made by the words of our Lord. And the Author of the booke of Sacraments, be he whom he*

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Amb. lib. IV. Sac. c. 5. will Saint Ambrose or some

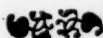
other neere unto his time, who imitates him throughout who ever he be well known in antiquity, speaks after the same manner ; and all the Fathers of the same time keepe the like conformity in their language ; and before them all

Iren. IV. 34. Saint Ireneus laught *that ordinary bread is made the Eucharist by the invocation of God which it receives over it ;* and

Just. ap. 1. Saint Justin, whom he often cites, said before him that the Eucharist was made *by the prayer of the word which comes from JESUS-CHRIST, and that it was by this word, that the ordinary food which usually, by being changed, nourisheth our flesh and our blood, became the Body and the Blood of that JESUS-CHRIST incarnated for us :* and before all the Fa-

under both Species. 159

thers, the Apostle Saint Paul *1. Cor. 10. 16.* clearly remarked the particular benediction of the Chalice, when he said, *the Chalice of benediction which wee blesse.* And to go to the very originall JESUS-CHRIST consecrates the Wine in saying, *This is my Blood,* as he had consecrated the Bread in saying, *This is my Body*: in such sort that it cannot enter into the minde of a man of sense, that it could ever be beleaved in the Church, the Wine was consecrated without words by the sole mixture with the Body: from whence it followes that it was under the Bread alone that our Fathers communicated upon Good Fryday.



§ VII.

*The sentiments and the practise
of the last ages, grounded upon
the sentiments and practise of
the primitive Church.*

THUS many constant practises of the primitive Church, thus many different circumstances, whereby it appears in particular and in publick, and allwayes with an universall approbation, and according to the established law, that she gave the Communion under one species, so many ages before the Council of Constance, and from the origine of Christianity till the time of this Council, do invincibly demonstrate that this Council did but follow the Tradition of all ages, when it defined that the Communion under one kind

was as good and sufficient as under both, and that, in which manner soever they tooke it, they neither contradicted the institution of JESUS-CHRIST, nor deprived themselves of the fruit of this Sacrament.

In matters of this nature the Church has allwayes beleev'd she might change her laws according to the conjuncture of times and occurrences; and upon this account, after having left the Communion under one or both species as indifferent; after having obliged to both species for particular reasons, she has for other reasons reduced the faithfull to one sole species, being ready to give both when the exigence of the Church shall require it, as it appears by the Decrees of the Council of Trent

This Council, after having

Sess. 21. post
Canon.

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decided that Communion under both species was not necessary, proposes to it selfe to treat of two points. The first, whether it were convenient to grant the Cupp to some countrys; and the second upon what conditions it might be granted.

They had an example of this concession in the Council of Basile, where the Cupp was granted to the Bohemians, upon condition they should acknowledge that **JESUS-CHRIST** was received wholly and entirely under each of the two species, and that the reception of both the one and the other was not necessary.

It was therefore doubted a long time at Trent whether they should not grant the same thing to those of Germany and France who demanded

under both Species. 163

it, in hopes thereby more easily to reduce the Lutherans and the Calvinists. In fine the Council judged it most expedient, for many important reasons, to remit the matter to the Pope, to the end he might do herein according as his prudence should dictate *what might be the most advantageous to Christianity, and the most convenient for the salvation of such as should make this demande.* *Sess. 22. in fine.*

In consequence to this Decree, and according to the example of Paul the III. his successor Pius the IV. at the instance of the Emperour Ferdinand and some other Princes of Germany, by his Breifs of the first of September 1563. sent a permission to some Bishops to render the Cupp to the Germans upon the conditions set down in these Breifs

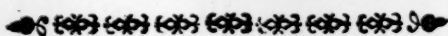
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conformable to those of Basle, if they found it profitable to the salvation of soules. This was put in execution at Vienna in Austria, and in some other places. But it appeared presently that their mindes were to much exasperated to receive any profit from this remedy. The Lutheran Ministers sought nothing but an occasion to cry in the ears of the people, that the Church herselfe acknowledged she had been deceived, whilst she had beleevd that the substance of the Sacrament was received entirely under one sole species: a thing manifestly contrary to that declaration she exacted; but passion makes prevaricated persons under take and beleve any thing. So that they ceased to make use of that concession which the Pope had

given with prudence, and which it may be at another time in better dispositions would have had a better effect.

The Church which ought in all things to hold the balance equall, ought neither to make that appeare as indifferent, which is essentiall, nor that as essentiall which is not so, and ought not to change her discipline but for an evident advantage to all her children; and it is from this prudent dispensation whence all the changes are come which wee have remarked in the administration of one or both species.



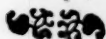


THE SECOND PART.

Principles upon which are established the judgement and practise of the Church: of which principles the Pretended Reformers make use as well as wee.

SUCH hath been the practise of the Church. The Principles upon which this practise is founded are no lesse certain then the practise has been constant.

To the end that nothing of difficulty may remain in this matter, I will not alledge any one Principle that the Reformers can call in question.



§ 1.

First Principle.

There is nothing indispensable in the Sacraments, but that which is of their substance or essentiall to them.

THE first Principle I establish is, that in the administration of Sacraments we are obliged to do not all that which **JESUS-CHRIST** hath done, but only that which is essentiall to them.

This principle is without contest. The Pretended Reformers do not immerge or dipp their infants in the water of Baptisme, as **JESUS-CHRIST** was immerged or dipped in the river of Jourdan when Saint John baptised him, neither do they give the Lords

Supper at table or during Supper, as JESUS-CHRIST did; neither do they regard as necessary many other things which he observed.

But must especially it imports us to consider the ceremonies of Baptisme, which may serve for a ground to many things in this matter.

To baptise signifies to dippe or immerge, and herein the whole world agree.

This ceremony is drawn from the purifications of the Jewes; and as the most perfect purification did consist in a total immersing or dipping in water, JESUS-CHRIST who come to sanctify and accomplish the antient ceremonies, was willing to choose this as the most significative and the most plane, to expresse the remission of sins,
and

under both Species. 169
and the regeneration of a new
man.

The Baptisme of Saint John,
which served as a preparative
to this of JESUS-CHRIST
was performed by dipping or
immersing.

That prodigious multitude
of people who flocked to this
Baptisme, caused Saint John
to make choice of the borders
of Jordan, and amongst those
borders, of the country of
*Annon neere to Salim, because
there was much water there,* and
a great facility to immerge or
dipp the men who came to
consecrate themselves to Pen-
nance by this holy ceremony.

*Math. 3. 5. 6.
Luk. 3. 3.
John. 3. 23.*

When JESUS-CHRIST ca-
me to Saint John to the end
that by receiving Baptisme he
might elevate it to a more
wonderfull effect, the Scriptu-
res say that he *ascended out of*

*Mat. 3. 16.
Mark. 1. 10.*

H

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the waters of Jordan to denote
that he had been wholly and
entirely immersed, or dipped.

It do's not appeare in the Acts
of the Apostles that the three
thousand, and five thousand
who were converted at the
first Sermons of Saint Peter
were baptised after any other
manner: and the great num-
ber of these converts is no
prooffe that they were baptised
by sprinkling, as some would
conjecture. For, besides that
nothing obliges us to affirme
they were all baptised upon
the same day, it is certain that
Saint John Baptist who bapti-
sed no lesse then they, since all
Judea flocked to him, did not-
withstanding baptise them by
immersion or dipping, and his
example has showed us that
to baptise a great number of
man they were accustomed to

under both Species. 171

make choice of a place where there was much water : to which wee may further add that the baths and purifications of the antients, and principally those of the Jewes rendered this ceremony facile and familiar in this time.

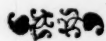
In fine wee read not in the Scriptures of any other manner of baptising, and wee can shew by the acts of Councils, and by antient Rituells that for thirteen hundred yeares the whole Church baptised after this manner as much as it was possible.

The very word also which is used in the Rituells to expresse the action of Godfathers and Godmothers when they say that they elevate the child from the font of Baptisme, shows sufficiently that it was the custome to immerge or

H ij

dipp them in it. Though these truths be without dispute, yet neither wee nor the pretended Reformers regarde the Anabaptists who hold that this immersion is essentiall and no wayes to be dispensed with, and neither the one nor the other of us have any difficulty to change this plunging (if I may call it so) of the whole body, into a meere sprinkling or a powring upon some part of the body.

No other reason can be given for this change, but that this immersion or dipping is not essentiall to Baptisme; and the pretended Reformers agreeing herein, the first principle wee have layd must be also without contest.



§ II.

Second Principle.

*To know the substance or essence
of a Sacrament, wee must re-
garde the essentiall effect.*

THE second principle is,
that to distinguish what
appertaines or do's not apper-
taine to the substance of a Sa-
crament, wee must regard the
essentiall effect of that Sacra-
ment.

Thus, though the words of
JESUS-CHRIST, *Baptise*, si-
gnify *immerge* or *dipp*, as has
beene already said yet it was
beleaved that the effect of the
Sacrament was not restrained
to the quantity of the water: so
that Baptisme by infusion and
sprinckling or by immersion
or dipping appearing in sub-

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stance to have the same effect,
both the one and the other
manner is judged vallid.

But (as wee have said) no
essentiall effect of the Body dis-
tinct from that of the Blood
can be found in the Eucharist:
so that the Grace both of the
one and the other in the
ground and in substance can
be no other but the same.

It is nothing to the purpose
to say, that the representation
of the death of our Lord is
more exactly expressed in the
two species; I grant it, in like
manner the representation of
new birth of the faithfull is
more exactly expressed by im-
mersion or dipping, then by
meere infusion or sprinckling.
For the faithfull being dipped
or plunged in the water of
Baptisme *is buryed with* JESUS-
CHRIST, according to the

Rom. 6. 4.
Coloss. 2. 12.

expression of the Apostle ; and the same faithfull coming out of the waters , comes out of the Grave with his Saviour, and represents more perfectly the mystery of **JESUS-CHRIST** that regenerated him.

Immersion by which water is applyed to the whole body and to all its parts, do's also more perfectly signify that a man is fully and entirely washed from his spots. And yet Baptisme given by immersion or plunging is of no more vallue then Baptisme given by meere infusion and upon one only part : it suffices that the expression of the mystery of **JESUS-CHRIST** and of the effect of Grace be found in substance in the Sacrament, and that an ultimate exactnesse of representation is not there requisite.

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Thus, in the Eucharist, the signification of the death of our Lord being found in substance when the Body delivered for us is given to us, and an expression of the Grace of the Sacrament being also found when under the species of Bread the image of our spirituall nourishment is administered unto us, the Blood which does nothing but add to it a more expresse signification, is not there absolutely necessary.

1. Cor. 11. 25.
26.

This is what is manifestly proved by the very words of our Lord and the reflection of Saint Paul, when relating these words, *Do this in remembrance of me*, he immediately after concludes, *that so often as wee eat this Bread and drinke this Cupp wee shew forth the death of our Lord*. Thus, ac-

According to the interpretation of the Disciple, the Masters intention is that when he ordaines wee should be mindfull of him, wee should be mindfull of his death. To the end therefore wee may rightly understand wheather the remembrance of this death consists in the sole participation of the whole mystery, or in the participation of either of its parts, wee need but consider that our Saviour dos not expect till the whole mystery be ended and the whole Eucharist received in both its parts, before he sayes, *Do this in remembrance of me.* Saint Paul remarked that at each part he expressely ordained this remembrance. For after having said, *Eat, This is my Body, do this in remembrance of me*, in giving the Blood he again repeates, *As*

Ibid. 24. 28.

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often as you shall drinke this, do
it in remembrance of me; decla-
ring unto us by this repetition
that wee shew forth his death
in the participation of each
kinde. From whence it followes
that when Saint Paul conclu-
des from these words, that *in*
eating the Body, and drinking
the Blood wee shew forth the
death of the Lord, wee must
understand that this death is
not only shown forth by ta-
king the whole, but also by
taking either part, and the ra-
ther because it is otherwise
apparent that in this mysticall
seperation which JESUS-CHRIST
has signified by his words,
the Body seperated from the
Blood, and the Blood separa-
ted from the Body have the
same effect to shew forth the
violent death of our Lord. So
that if there be a more dif-

inct expression in receiving the whole, it dos not cease <sup>Representa-
tion more
pressing.</sup> neverthelesse to be true, that by the reception of either part his death is wholly and entire represented, and the whole Grace applyed to us.

But if any here demande, to what purpose then was the institution of both species, and this more lively representation of the death of our Lord which wee have here remarked, it is that they will not reflect of one quality of the Eucharist, well known to the antients though rejected by our Reformers. All the antients beleevd that the Eucharist was not only a nourishment but also a sacrifice, and that it was offered to God in consecrating of it before it was given to the people: which is the cause why the table of our Lord, so

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1. Cor. 10. 21.
Heb. 13. 10.

Exp. art. 14.

termed by Saint Paul in his Epistle to the Corinthians, is called *Altar* by the same Apostle in the Epistle to the Hebrewes. It is not our business here neither to establish nor explaine this sacrifice the nature of which may be seene in our Treatise of the Exposition, and I shall only say, because my subject requires it, that **JESUS-CHRIST** has made this sacrifice of the Eucharist to consist in the most perfect representation of the sacrifice on the Crosse that could be imagined. Whereupon it is that he said expressly, *This is my Body*, and *This is my Blood*, renewing mystically by these words, as by a spirituall sword, together with all the wounds he received in his Body the totall effusion of his Blood; and although this Body and this

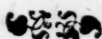
Blood once seperated ought to be eternally reunited in his Resurrection to make a perfect man perfectly living, he would notwithstanding that this seperation once made upon the Crosse should never cease to appeare in the mystery of the holy table. It is in this mysticall seperation that he would have the essence of the sacrifice of the Eucharist to consist to make it a perfect image or representation of the sacrifice of the Crosse: to the end that as this later sacrifice consists in the actuall seperation of the Body and Blood, this likewise which is the perfect image of it should consist also in this representative and mysticall seperation. But whether JESUS-CHRIST has seperated his Body and his Blood either really upon the Crosse, or mysti-

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cally upon the Altars, yet can
he not seperate the vertue, nor
effect that any other Grace shall
accompany his Blood shed then
that same in the ground and in
substance which accompanyes
his Body immolated: which is
the cause that this so lively and
so strong a resemblance or ex-
pression, necessary to the sacri-
fice, is no more so in the re-
ception of the Eucharist, it
being every whit as impossi-
ble to seperate in the applica-
tion the effect of his Blood
from that of his Body, as it is
easy and naturall to represent
to the eyes of the faithfull the
actuall seperation of the one
from the other. For this rea-
son it is that wee have found
upon so many occasions in an-
tiquity the Body given without
the Blood, and the Blood gi-
ven without the Body, but ne-

ver one of them consecrated without the other. Our Forefathers were perswaded that the faithfull would be deprived of some thing too precious if the two species were not consecrated in which JESUS-CHRIST had made togeather with the perfect representation of his death the essence of the sacrifice of the Eucharist to consist ; but that nothing essentiall was taken from them in giving them but one, because one only containes the vertue of both, and the minde once preoccupied by the death of our Lord in the consecration of the two species, receives nothing from the Altar where they were consecrated which do's not conserve this figure of death, and the character of a victime : in so much that whether wee

eate, or whether wee drinke,
or whether wee do both to-
geather, wee allwayes apply
the same death, and receive
allwayes the same Grace in
substance.

Neither must so much stresse
bee put upon the eating and
drinking, seeing that eating and
drinking spiritually, is appa-
rently the same thing, and that
both the one and the other is
to beleewe. Let it be then that
wee eate, or that wee drinke
according to the body, wee
both eat and drinke togeather
according to the spirit if wee
beleewe, and wee receive the
whole effect of the Sacrament.



§ III.

*That the Pretended Reformers
do agree with us in this prin-
ciple, and can have no other
foundation of their discipline.*

*An Examen of the doctrine of
M. Jurieux in his booke entil-
led, Le Préservatif, &c.*

BUT without any further dispute, I would only aske the Ministers of the Pretended Reformed Religion whether they do not beleeve, when they have received the bread of the Lords Supper with a firme faith, they have received the Grace which do's fully incorporate us to JESUS-CHRIST, and the entire fruiēt of his sacrifice? What will then the species of wine add there unto, if not a more full expression of the same mystery?

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Furthermore, they beleeve they receive not only the figure but the proper substance of JESUS-CHRIST. Whether it bee by Faith or otherwise, is not to our present purpose. Do they receive it whole and entire, or do they only receive one halfe of it when the Bread of the Lords Supper is given to them? JESUS-CHRIST is he divided? And if they receive the substance of JESUS-CHRIST whole and entire, let them tell us whether the essence of the Sacrament can be wanting to them?

And it can be no other then this reason that as perswaded them they could give the bread alone to those who could not drinke wine. This is expresse in the VII. art. of the XII. chapter of their discipline, which is that concerning the Supper.

This argument proposed at first by the great Cardinall Richelieu intangled very much the Pretended Reformers. I have endeavoured in my Exposition to solve some of the answers they give thereto, and I have carefully related what their Synods have regulated in confirmation of that article of their discipline. The matter is left without contest: those who have writ against me have all of them with one accord acknowledged it as publick and notorious; but they do not likewise agree in the manner of answering it.

*Exp. art.
XVII.*

All were not satisfied with the common answer, which only consists in saying that those mentioned in the article of their discipline are excused from taking the wine by their incapacity of drinking it, and

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that it is a particular case which
must not be drawne into a con-
sequence ; for on the contrary
they saw very well that this
particular case ought to be de-
cided by generall principles. If
the intention of JESUS-CHRIST
were that the two species should
be inseperable : if the essence or
substance of the Sacrament con-
sist in the union of the one and
the other : since essences are in-
divisible, it is not the Sacra-
ment which these receive, it is
a meere humaine invention,
and has not its foundation in
the Gospell.

They were forced therefore
at last, but with extreame paine,
and after infinite turnings
and windings, to say that in
this case he who receives only
*the Bread dos not receive the Sa-
crament of JESUS-CHRIST.*

M. Jurieux who writ the last

under both Species. 189

against my Exposition in his
book entitled, *Le Préseruatif*, *Préseruatif*,
after having seen the answers *art. XII I.*
of all the others, and after ha- *p. 262. Q*
ving given himselfe much trou-
ble sometimes in being angry
at *M. de Condom*, who amuses
himselfe (sayes he) like a petty
Missioner in things of so low a
nature and in these old kind of
cavils, sometimes in putting as
much stresse as he can upon
this impossibility so often re-
peted; at last concludes that
the party mentioned to whom *p. 264*
the Bread alone is given, to
speake properly dos not take
with the mouth the Sacrament
of JESUS-CHRIST, because
this Sacrament is composed of
two parts, and he receives but
one: this he likewise confirms
in the last booke he set forth. *Exam. de
l'Euch. Tr. 6.
sect. 7.*

This is what the Pretended
Reformers durst not (that I

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know of) hetherto affirme.
Verily a Communion which is
not a Sacrament is a strange
mystery ; and the Pretended
Reformers , who are at last
obliged to acknowledge it,
would do as well to grant the
consequence wee draw from
their discipline , seing they
can finde no other way to un-
ty this knott , but by a pro-
digy never heard of in the
Church.

Préservatif,
p. 266. 267.

But the doctrine of this Au-
thor appeares yet more stran-
ge when considered with all
its circumstances. According
to him, the Church presents
in this case *the true Sacrament* ;
but neverthelesse, *what is re-*
ceived is not the true Sacrament,
or raither, *it is not a true Sa-*
crament as to the signe, but it is
a true Sacrament as to the thing
signified, because the faithfull

under both Species. 191
receive JESUS-CHRIST signi-
fied by the Sacrament, and re-
ceive as many Graces as those
who communicate under the Sa-
crament it selfe, because the Sa-
crament is presented to him who-
le and entire, because he receives
it with heart and affection, and
because the sole insuperable im-
possibility hinders him to commu-
nicate under the signe.

What do these subtilities a-
vaile him? He might conclu-
de from his arguments, that
the faithfull who cannot, ac-
cording to his principles, re-
ceive the true Sacrament of
JESUS-CHRIST seeing he
cannot receive an essentiall
part, is excused by his inabi-
lity from the obligation to re-
ceive at all, and that the desi-
re he has to receive the Sacra-
ment supplyes the effect. But
that upon this account wee

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should be obliged to sepearate
that which is inseperable by
its institution, and to give a
man a Sacrament which he
cannot receive, or rather to
give him solemnly that which
being not the true Sacrament
of JESUS-CHRIST, can be
nothing else but meere bread,
is to invent a new mystery in
Christian Religion, and to de-
ceive in the face of the Church
à Christian who beleeves he
receives that which in reality
he do's not.

Behold neverthelesse the last
refuge of our Reformers : be-
hold what he has writ who
writ against me the last of any,
whose booke is so much spread
by the Protestants through
France, Holland, and other
parts in divers languages, with
a magnificent Preface, as the
most efficacious antidote the
new

under both Species. 193

new Reforme could invent against this Exposition so often attacked. He has found out by his way of improving and refining of others, this new absurdity, that what is received amongst them with so much solemnity when they cannot drinke wine, is not the Sacrament of our Lord, and that it is by consequence a meere invention of humain wilt, which a Church who sayes she is founded upon the pure word of God, is not afraid to establish without so much as finding one syllable of it in that word.

To conclude, JESUS-CHRIST has not made a particular law for those wee here speake of. Man could not dispense with them in an expresse precept of our Lord, nor allow them any thing he did not institu-

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re. Wherefore either nothing
must be given them, or if one
species be given them, it must
be beleev'd, that by the insti-
tution of our Lord this single
species contains the whole es-
sence of the Sacrament, and
that the receiving of the other
can add nothing but what is
accidentall to it.

§. IV.

The third Principle.

*The law ought to be explained
by constant and perpetuall
Practise.*

*An exposition of this Principle
by the example of the
civill law.*

BUT to come to our third
Principle, which alone car-
ries along with it the decision
of this question. This is it. To

know what appertaines or do's not appertaine to the substance of the Sacraments, wee must consult the practise and sentiment of the Church.

Let us speake more generally : In all practicall matters wee must alwayes regard, what has been understood and practised by the Church, and as herein consists the true spirit of the law.

I write this for an intelligent and clear sighted Judge, who is sensible, that to understand an Ordonance, and to discern the meaning of it aright, hee must know after what manner it was alwayes understood and practised : otherwise since every man argues after his owne fashion, the law would become arbitrary. The rule then is to examin how it has been understood and how practi-

fed : in following which a man shall not be deceived.

God to honour his Church, and to oblige particuler persons to her holy decisions, would that this rule should have place in his law, as it has in human lawes; and the true manner to understand this holy law is to consider in what manner it has alwayes been understood and observed in the Church.

The reason of this is that there appeares in this interpretation and perpetuall practise a Tradition which cannot come but from God himselfe, according to this doctrine of the Fathers, that what is seene alwayes and in all places of the Church cannot come but from the Apostles who learned it from JESUS-CHRIST, and from that Spirit of truth which he has given for a teacher.

And for feare any one should be deceived by the different significations of the word *Tradition*, I declare that the Tradition I alledge here as a necessary interpreter of the law of God, is an unwritten doctrine procedeng from God himsele, and conserved in the judgement and practise of the universall Church.

I have no neede here to prove this Tradition; and what followes will make it appeare that our Reformers are forced to acknowledge it at least in this matter. But it will not be amisse to remove in few words the false ideas which they ordinarily apply to this word of Tradition.

They tell us that the authority which wee give to Tradition, subjects the Scripture to the thoughts of men, and declares it imperfect.

They are palpably deceived. Scripture and Tradition make together but one and the same body of doctrine revealed by God ; and so far is it that the obligation of interpreting Scripture by Tradition subjects the Scripture to the thoughts of men, that there is nothing can give it more preeminence above them.

When particular persons are permitted, as it is amongst our Pretended Reformers, to interpret Scripture every one according to his own fancy, there is liberty necessarily given to arbitrary interpretations, and in effect scripture is subjected to the thoughts of men, who interpret it each one according to his own mode : but when every one in particular is obliged to receive it in the sense the Church doth receive and

alwayes hath received it, there is nothing elevates the authority of Scripture more, nor renders it more independent of all particular opinions.

A man is never more assured to understand aright the spirit and sense of the law, then when he understands it as it has alwayes been understood since its first establishment. Never dos a man honour more the Lawgiver, the minde is never more captivated under the authority of the law, nor more restrained to its true sense, never are particular lights and false glosses more excluded.

Thus when our Fore Fathers in all their Councils, in all their Books, in all their Decrees obliged themselves by an indispensable law to understand the Holy Scriptures as it has been alwayes understood; they were

so far from believing that by this meanes they submitted it to humaine phancies, that on the contrary they beleeved there was no surer meanes to exclude them.

The Holy Ghost who dictated the Scripture, and deposited it in the hands of the Church, gave her an understanding of it from the beginning and in all ages: in so much that the sense thereof, which has alwayes appeared in the Church, is as well inspired as the Scripture it selfe.

The Scripture is not imperfect because it has need of such an interpretation. It belonged to the majesty of Scripture to be concise in its words, profound in its sense, and full of a wisdom which alwayes appeared so much the more impeneetrable by how much the

more it was penetrated into. It was with these characters of the divinity that the Holy-Ghost was pleased to invest it. It ought to be meditated on to be understood; and that which the Church has alwayes understood thereof by meditating upon it, ought to be received as a law.

So that that which is not writ is no lesse venerable then that which is, whilst both of them come by the same way. Each one corresponds to the upholding of the other, seing that Scripture is the necessary groundworke of Tradition, and Tradition the infallible interpreter of Scripture.

If I should affirme that the whole Scripture ought to be interpreted after this manner, I should affirme a truth which the Church has alwayes ac-

knowleged : but I should recede from the matter in question. I reduce my selfe to things of practise, and principally to what is of ceremony. I maintaine that wee cannot distinguish what is essentiall and indispensable from what is left to the liberty of the Church; but by examining Tradition and constant practise.

This is what I undertake to prove by Scripture it selfe, by all antiquity, and to the end that nothing may be wanting in point of prooffe, by the plain confession of our very adversaries.

- Under the name of ceremony I do here comprehend the Sacraments which are in effect sacred signes and ceremonyes divinely instituted to signify and confer Grace.

- Experience shewes that what

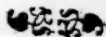
belongs to ceremony cannot be well explained, but by the received manner of practising it.

By this our question is decided. In the sacred ceremony of the Lords Supper wee have seene that the Church has alwayes beleevved she gave the whole substance and applied the whole vertue of the Sacrament, in giving only one sole species. Behold what has been alwayes practised; behold what ought to stand for a law.

This rule is not rejected by the Pretended Reformers. Wee have even now seene that if they had not beleevved that the judgement of the Church and her interpretation stand for a law, they would never have divided the supper in favour of those who drinke no wine, nor given a decision which is not in the Gospell.

But it is not in this only that they have followed the interpretation of a Church. Wee shall shortly see many other points, where they cannot avoid having recourse to this rule wee propose.

I establish therefore without hesitation this generall proposition, and I advance as the constant practise, acknowledged by the antient and moderne Jewes, by the Christians in all ages, and by the Pretended Reformers themselves, that the ceremoniall lawes of both the old and new Testament cannot be understood but by practise, and that without this meanes it is impossible to comprehend the true spirit of the law.



§ V.

*A prooffe from the observances
of the old Testament.*

THE matter is more surprizing in the old Testament, where every thing was circumstanced and particularised with so much care: yet notwithstanding it is certain that a law written with so much exactnesse stood in neede of Tradition and the interpretation of the Synagogue to be well understood.

The law of the Sabaoth alone furnisheth many examples of this.

Every one knowes how strict Exod. 16. 23.
35. 3. was the observance of this sacred rest, in which it was forbid under paine of death, to prepare their diet or so much as to light their fire. In a word the law forbid so precisely all

manner of worke, that many durst scarce move on this holy day. At least it was certain that none could either undertake or continue a journey; and wee know what hapned to the army of Antiochus Sidetes, when this Prince stopped his march in favour of John Hyrcanus and the Jewes during two dayes on which their law obliged them to a rest equall to that of the Sabaoth. In this strict obligation to remain in rest Tradition and custome alone had explicated how far one might go without violating the tranquillity requisite during these holy dayes. From hence comes that manner of speech mentioned in the Acts of the Apostles, from such a place to such a place, *is a Sabaoth dayes journey*. This Tradition was established in the time of our Saviour, nei-

Joseph. Ant.
12. 16.

Act. 1. 12.

ther did he nor his Apostles who mentioned it ever reprehend it.

The exactitude of this rest *Luk. 13. 15*
14. 5. did not hinder but that it was permitted to untye a beast and lead it to drinke, or to pull it out if fallen into a ditch. Our Lord who alledges these examples as publick and notorious to the Jewes, dos not only not blame them, but further authorises them, though the law had said nothing concerning them, and that these actions seemed to be comprehended under the generall prohibition.

It must not be imagined that these observances were of little or no importance in a law so severe, and where it was necessary to take care even to an iota and the least title, the least prevarication drawing down

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most terrible paines and an inevitable malediction upon the transgressors.

But behold a thing which appears yet more important in the time of the Machabees a question was proposed whether it was permitted to defend ones life upon the Sabbath day; and the Jewes suffered themselves to be killed, til such times as the Synagogue had interpreted and declared that selfe defence was permitted, though the law had not excepted that action.

In permitting selfe defence, they did not permitt an onsett, what advantage soever might thereby arrive to the publick, and the Synagogue durst never go so far.

But after the Synagogue had permitted selfe defence there remained yet one scrupule;

1. Mach. 2.

32. 38. 40. 41.

2. Mach. 15.

3. 2. &c.

Joseph. Ant.

14. 8.

(viz) whether it were permitted to reparaire a breach upon the Sabaoth. For although it had been decided that they might defend their lives when they were immediately attacked, yet they doubted whether that permission extended to those occasions where the attaque was not so immediate. The Jewes besieged in Jerusalem durst not extend the dispensation so far, and let themselves be taken by Pompey. The scruple appeared a little to nice, and I bring this Example to shew how many cases might happen in which the law had not provided, and where the declaration of the Synagogue was necessary to the quiet of there consciences.

It was an indispensable law to observe the new Moons to the end they might celebrate

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a Feast which the law ordained precisely upon that day, and might also calculate exactly the other dayes which had their particular observances. There were no Ephemerides regulated in those first times and besides the Jewes never trusted to any thing of that nature, and not being willing to expose themselves to the errors of calculation, they found no other security then to cause some persons to observe upon the highest mountains when the Moon should appeare. Neither the manner of observing this, nor of coming and declaring this to the Council, nor that of publishing the new Moone, and the beginning of the Festivall were expressed in the law. Tradition had provided for these; and the same Tradition had

under both Species. 211

decided that what was requisite in order to the observation and declaration of the new Moon was not contrary to the law of the Sabaoth.

I will not speake of the sacrifices, nor of the other ceremonies which were performed upon the Sabaoth day according to the law, because the law having regulated them, we might say it had made an exception in this point: but there are many other things which were to be done on the Sabaoth day in cases which the law had not regulated.

*Levit. 24. 8.
Num. 28. 9.*

When the Passover fell upon the first day of the weeke, which is our Sunday, there were divers things to be done for the preparation of the Paschall sacrifice. The victime was to be chosen, it was to be examined by the Priests if it had the qualifica-

tion requisite, it was to be led to the Temple and to the Altar, to be immolated at the hower prefixed. All these things with many others were done upon the vigil of the Passeeover. The leavained bread was likewise to be cast away, which according to the precise tearmes of the law, *ought not to be found* throughout all Israel, when the day of the Passeeover begun. The law might have regulated that these things should be done upon the Fry-day, when the Passeeover fel upon Sunday; or otherwise dispense with the observance of the Sabaoth to accomplish them. It would not do it: Tradition alone authorised the Priests to do their functions; and wee may say in these cases, as well as in those which our Blessed Saviour has

Exod. 12. 15.

under both Species. 213

noted, that *the Priests violate Math. 12. 5.*
the Sabaoth in the Temple, and
are without reproach.

And do's he not also approve what David did, when pressed with hunger he eat the Bread of proposition contrary to the law, and followed the interpretation of the High Priest Achimelec, though it were nowhere written. *Ibid. 4.*
1. Kings. 21. 4.

The Passeover and all the Feasts of the Israelites as well as their Sabaoths begun in the evening and at the time of Vespres according to the expresse disposition of the law: but though the true time of Vespres be the setting of the Sun, yet the Vespres were not taken so precisely amongst the Jewes, The law neverthelesse had not determined it, and custome alone had regulated that Vespres or the evening should

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begin presently after mid-day,
and when the Sun begun to
decline.

Neither could it also be de-
termined by the precise tear-
mes of the law what was that
time *betwixt the two Vespres*,
which is ordained for the Pas-
seover in the Hebrew text of
Exod. 12. 6. Exodus, and Tradition alone
had explicated that it was all
that time which was compre-
hended betwixt the declining
of the Sun, and its setting.

It cannot be denied but that
all these things were of an ab-
solute necessity for the obser-
vation of the law; and if it
appeare that the law would
not foresee them, it ought to
be concluded that it would
leave the explication of them
to custome.

The same thing may be said
of divers other ceremonyes,

which, according to the termes of the law, concurred precisely at the same time, neither was it possible to performe them together. For example, the law ordained an evening sacrifice which ought to be offered every day, and this was that they called the Tamid or the perpetuall sacrifice. There was that of the Sabaoth, and that also of the Passeeover which weere all to be performed at the same hour; in such sort that upon Easter day, according to the prescript of the law, these three sacrifices concurred together: There was neverthelesse but one only Altar for the Sacrifices, and it was neither permitted nor possible to offer all these sacrifices at the same time. Nor did they know how or where to begin; and in so strict an ob-

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servance as the law exacted in
all rigour, they might have fal-
len into an unavoidable labar-
inth, if custome had not ex-
pllicated that the more ordina-
ry sacrifice ought to be offered
first. So that they were not a-
fraid to anticipate the perpet-
ual sacrifice to give place to
that of the Sabaoth, and that
also of the Sabaoth to give
place to the Pasleover.

Dent. 7. 1. 2.
3.

If wee stick to the precise
termes of the law of Moyse,
wee finde no mariage with
strangers forbidden but only
those which were contracted
with the daughters of the sea-
ven Nations so often detested
in the Scripture. It was these
abominable Nations which we-
re to be exterminated without
mercy. It was the daughters
of these Nations who should
seduce the Israelites, and allu-
re them

Ibid. 2.
Ibid. 4.

re them to the worship of false Gods ; and it was for this reason that the law forbid to marry them. There was nothing of this kind said, neither of the daughters of the Moabites and Ammonites, nor of those of the Egyptians, and so far was marriage from being forbidden with the daughters of the Moabites, that Booz is prayed by the whole Council and by all the people for marrying Ruth who was of that Country. Behold what wee finde in the law, and neverthelesse wee finde that in the time of ^{1. Esd. 9. 2.} Esdras it was a thing established ^{10. 19.} amongst the Jewes to number ^{2. Esd. 19.} the Egyptians, the daughters of ^{1. 2. 6.} the Ammonites and Moabites, and in a word of all strangers in the same ranke with the Chananites : in so much that they broke all the marriages contracted

with these women as abominable. From whence comes this, if not that since Salomons time a long experience having taught the Israelites that the Egyptians and other strangers did no lesse seduce them then the Chanani-tes, they beleevved they ought equally to exclude them all, not so much by the letter and proper tearmes, as by the spirit of the law; which they also interpreted contrary to the precedent practise in respect of the Moabites, the Synagogue alwayes beleevving herselfe to have received from God himselfe a right to give decisions, according to occurring necessities?

I do not beleevve that any one will perswade himselfe that they observed according to the letter and in all sorts of cases, that severe law of Talionis so often

Exod. 21. 24.

25.

Lev. 24. 19.

20.

Deut. 19. 21.

under both Species. 219

repeated in the Bookes of Moy-
ses. For even to regard these
tearmes only *eye for eye, tooth
for tooth, hand for hand, bruse
for bruse, wound for wound*, no-
thing dos appeare to establish
a more perfect and a more just
compensation ; yet nothing is
in reality further from it, if
wee weigh the circumstances,
and nothing in fine would ha-
ve been more unequall then
such an equality : nor indeed
is it alwayes possible to give to
a malefactor a wound altogea-
ther proportionable to that he
had given his brother. Practi-
se taught the Jewes that the
true designe of the law was
to make them sensible there
ought to be a reasonable com-
pensation , profitable both to
particulars and to the publick,
which as it consists not in a pre-
cise point, nor in a certain mea-

K ij

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sure, the same practise determined it by a just estimation.

It would not be hard to alledge many other Traditions of the antient people as much approved of as these. The ablest writers of the new reforme do grand it. When therefore they would destroy all unwritten Traditions in generall (under pretense of the words of our Lord where he condemnes those Traditions which were contrary to the tearmes or to the sense and intent of the law, and in short those which had not a sufficiently solid foundation) there is no sincerity in their discourses: and all men of sense will agree that there was lawfull traditions though not written, without which the practise it selfe of the law was impossible; in so much that it

Math. 15. 3.

Mark. 7. 7.

&c.

under both Species. 221

cannnot be denyed but that they obliged in conscience.

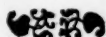
Will the Gentlemen of the Pretended Reformed Religion permit me to mention in this place the Tradition of prayer for the dead? This prayer is manifest by the Book of Machabees : neither neede wee ^{2. Mach. 12. 43. 46.} here enter into dispute with these Gentlemen whether this Booke be canonicall or no, seeing it suffices as to this point that it was certainly writ before the Gospell. This custome remaines to this day amongst the Jewes, and the tradition of it my be asserted by these words of Saint Paul : *What shall they* ^{1. Cor. 15. 29.} *do else who are baptised, that is to say purified and mortified for the dead, if the dead rise not at all?* JESUS-CHRIST and his Apostles had found amongst the Jewes this Tradition of

praying for the dead without reprehending them for it ; on the contrary it passed immediately from the Judaicall to the Christian Church, and Protestants who have writ bookes where they shew this Tradition was established in the primitive times of Christianity, could yet never shew the beginning of it. Notwithstanding it is certain there was nothing of it in the law. It came to the Jewes by the same way which handed to them so many other unviolable Traditions.

But if a law which descends to so minute particulars, and which is (as I may say) wholly literall, stood in need, that it might be rightly understood according to its true sense, of being interpreted by the practise and declarations of the

Synagogue, how much more need have wee in the law of the Gospell where there is a greater liberty in the observances, and where the practises are lesse circumstanced.

A hundred examples will manifest the truth of what I say. I will draw them from the very practises of the Pretended Reformers themselves, and I will not stick at the same time to relate togeather with them (as a thing which will decide the matter) what passed for current in the antient Church, because I cannot imagine that these Gentlemen can with sincerity reject it.



§ VI.

*A prooffe from the observances of
the New Testament.*

THE institution of the Sabbath day preceded the law of Moyſes and had its ground from the creation; and nevertheſſe theſe Gentlemen diſpenſe as well as wee with that obſervance without any other foundation then that of Tradition and the practice of the Church, which cannot be derived from other then divine authority.

*Act. 20. 7.
2. Cor. 16. 2.*

The allegation that the firſt day of the weeke conſecrated by the Reſurrection of JESUS-CHRIST, is mentioned in the writings of the Apoſtles as a day of aſſembly for Chriſtians, and that it is alſo called in the Revelations, *the day of the Lord,*

Apoc. 1. 10.

under both Species. 225

or Sunday. Is vaine for besides that there is no mention made in the New Testament of that rest annexed to the Sunday, it is moreover manifest that the addition of a new day dit not suffice to take away the solemnity of the old, nor to make us change the Precepts of the Decalogue together with human Tradition.

The prohibition of eating Blood, and that of eating the flesh of strangled creatures was given to all the children of Noe before the establishment of legal observances, from which wee are freed by the Gospel, and the Apostles have confirmed it in the Council of Jerusalem in joyning it to two unchangeable observances, of which the one is the prohibition to participate of sacrifices to Idols, and the other the con-

demnation of the sin of fornication. But because the Church alwayes beleevd that this law though observed during many ages was not essentiall to Christianity, the Pretended Reformers as well as we dispence with themselves about it, though the Scriptures have nowhere derogated from so precise and so solemne a decision of the Apostles expressly registred in their Acts by Saint Luke.

But to shew how necessary it is to know the Tradition and practise of the Church in what regards the Sacraments, let us consider what is practised in the Sacrament of Baptisme, and that of the Eucharist, which are the two Sacraments our adversariyes acknowledge with one accord.

It is to the Apostles, that is

to the heads of the flock, that Math. 28. 19.

JESUS-CHRIST gave the charge of administering Baptisme: notwithstanding the whole Church has understood, not only that Priests, but Deacons also yea even all the faithfull, in cases of necessity, were the Ministers of this Sacrament. Tertull. de Bapt. Concil. Illud. c. 38. &c.

Tradition alone has interpreted that Baptisme (which **JESUS-CHRIST** committed only into the hands of his Church and of his Apostles) could be validly administered by Hereticks, and out of the communion of the truly faithfull.

In the XI. chapter of the Discipline of the Pretended Reformers, and first article, it is said that *Baptisme administered by him who has no vocation at all is wholly nul* ; and the observations drawn from the Discip. c. XI. art. 1. & observ.

Synods declare, that to the validity of this Sacrament it suffices that these Ministers have an *outwardly seeming vocation*, such as is that of Curates, Priests, and Religious men in the Roman Church who are permitted to preach. Where do they finde in Scripture that this *outwardly seeming vocation* can conferre a power which JESUS-CHRIST has given only to those whom he himselfe did effectively call.

JESUS-CHRIST said, *Baptize*, that is immerge or dipp, as wee have often remarked. Wee have also related that he was baptized according to this forme; that the Apostles followed it, and that it was continued in the Church till the XII and XIII. ages; and notwithstanding Baptisme by infusion or sprincling is admit-

ted without difficulty by the sole authority of the Church.

JESUS-CHRIST said, *Teach* Math. 28. 19.
and baptize; and again, *He that* Mark. 16. 15.
beleeveth and is baptized, shall 16.
be saved. The Church has interpreted by the sole authority of Tradition and practise that the instruction and faith which JESUS-CHRIST had united to Baptisme, might be seperated in order to little infants.

These words, *Teach and baptize*, did a long time perplexe our Reformers, and occasioned them to say till the yeare 1614. that it *was not lawfull to baptize with out a precedent or an immediately subsequent sermon.* This is what was decided in the Synod of Tonneins conformably to all the precedent Synods. But in the Synod of Castres in 1626. they begun to relaxe as to this point, and Discip. c. XI. art. VI. Observ. p. 166.

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it was resolved *not to preſſe the obſervance of the regulation of Tonneins.* Laſtly in the Synod of Charinton in 1631. (in which they admitted the Lutherans to the Supper) it was declared, *that preaching before or after Baptiſme, appertaines not to the eſſence of it, but to diſcipline of which the Church has power to diſpoſe.* So that what they had beleevd and practiſed ſo long, as preſcribed by JESUS-CHRIST himſelfe, was changed; and without any testimony of Scripture they declared that it was a thing concerning which the Church might ordaine as ſhe pleaſed.

As for little infants, the Pretended Reformers ſay verrey well that their Baptiſme is founded upon Scripture, but they cite no expreſſe paſſage, and they argue from farfetched, not

under both Species. 231

to say doubtfull yea and even false consequences.

It is certain that all the proofes they can draw from Scripture upon this subject have no force, and that they themselves destroy those that might have any.

That which might have force to establish the Baptisme of little infants, is that on the one side it is written **JESUS-CHRIST is the Saviour of all**, *1. Tim. 4. 10.* and that he himselfe has said, *Suffer little children to come unto mee*; and on the other, that he has pronounced none can come unto him, nor have any part in him, if he do not receive Baptisme, conformable to these words: *If you be not borne again of water and the Holy Spirit, you shall not enter into the Kingdom of God.* But these passages have no force according to the

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doctrine of our Reformers, since they beleve it as of faith that Baptisme is not necessary to the salvation of infants.

*Discip. c. XI.
art. VI.
Observ.*

Nothing affords them more difficulty in their Discipline, then to see every day that anxiety of Parents of their communion to have their little children baptized when they are sick or in danger of death. This piety of the parents is called in their Synods, *an infirmity*. It is a weaknesse to feare least the children of the faithfull should dye without receiving Baptisme. One Synode went so far as to permit them to baptize their children extraordinarily *in evident danger of death*. But the following Synod reprehended *this weaknesse*; and these strong in faith effaced that clause where they testified some regarde to that

Did.

under both Species. 233
danger ; because it gives some
ouverture to the opinion of the
necessity of Baptisme.

Thus the proofs drawn from
the necessity of Baptisme to
oblige the giving of it to little
infants, are destroyed by our
Reformers. Let us see those they
substitute in their place, such as
are inserted in their Catechis-
me, in their Confession of faith,
and in their prayers. That is
that the children of the Faith-
full are borne in alliance, con-
formable to this promise: *I shall
be thy God, and the God of thy
seed to a thousand generations.*
From whence they conclude
that the virtue and substance of
Baptisme appertaining to little
children, they should do them an
injury to deny them the signe
which is inferiour.

By the like reason they will
finde themselves obliged to gi-

*Cat. Dim 50.
Conf. de Foy
art. 35.
Forme d'ad-
ministrer le
Bapt.*

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ve them the Supper together with Baptisme; for those who are in the alliance, are incorporated to JESUS-CHRIST: the little children of the Faithfull are in the alliance; they are therefore incorporated to JESUS-CHRIST; and having by this meanes (according to them) the vertue and substance of the Supper, it ought to be said as of Baptisme, that the signe cannot be refused them without injury.

The Anabaptists maintaine that these words, *let a man trye himselfe and so let him eat*, have no greater force to exact yeares of discretion to receive the Supper, then these, *hee that shall believe and shall be baptized*, have to exact them in Baptisme.

The consequence drawn amongst the new Reformers

from the alliance of the antient people and from Circumcision mooves them not. The alliance of the antient people (say they) was contracted by birth because it was carnall ; and upon this account the seale was printed in the flesh by Circumcision immediately after birth. But in the new alliance, it does not suffice to be borne, we must be newborne to enter into it : and as the two alliances have nothing of resemblance, there is nothing say they to be concluded from one sign to another, so that the comparaisn which they make of Circumcision with Baptisme is voide and of no effect.

Experience has shown that all the attempts of our Reformers whereby to confound the Anabaptist from Scripture, has beene weake and feeble. So

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that at the last they are obliged to plead practise. Wee finde in their Discipline at the end of the XI. chapter, the forme of receiving persons of a more advanced age int their Communion, where they make the Anabaptist who is converted acknowledge that the Baptisme of little infants *has its foundation in Scripture and in the perpetuall practise of the Church.*

When the Pretended Reformers beleeve they have the expresse word of God it is not their custome to ground themselves upon the perpetuall practise of the Church. But here where the Scripture furnis-herh them with nothing where-by to stop the mouths of Anabaptists, they were necessitated to support themselves else where, and at the same time

to acknowledge that in these matters the perpetuall practise of these Church is of an unviolable authority.

Let us come now to the Eucharist. The Pretended Reformers boast they have found in these words, *Drinke ye all of it*, *Math. 26. 27.* an expresse command for all the faithfull to participate of the cupp. But if wee tell them that these words were addressed to the Apostles only who were present, and had their entire accomplishment when in effect they all drunke of it, as Saint Mark says, *What Mark. 14. 23.* refuge will they finde in Scripture? Where can they finde that these words of JESUS-CHRIST, *Drinke ye all of it*, are to be applyed to any others then to those to whom the same JESUS-CHRIST said, *Do this?* But *Luk. 22. 19.*

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these words, *Do this*, regard
only the Ministers of the Eu-
charist, who alone can do
what JESUS-CHRIST did,
that is to say consecrate and
distribute the Eucharist as well
as receive it. By what there-
fore will they prove that these
other words, *Drinke ye all of*
it, have a further extent? But
if they say that some words of
our Lord regard all the faith-
full, and others the Ministers
only, what rule will they fin-
de us in Scripture whereby to
distinguish which appertaine
to the one and which to the
others, seeing JESUS-CHRIST
speakes every where after the
same manner, and without dis-
tinction? But in fine let it be
as it will, say some of them,
these words of JESUS-CHRIST.
Do this, addressed to the Holy
Apostles, and in them to all Pas-

tors, decide the question, seeing that in saying to them, *Do this*, he ordaines them to do all that he did, by consequence to distribute all that he distributed; and in a word to cause to be done by all succeeding ages what JESUS-CHRIST had caused them to do. This is in effect the most plausible thing they can say; But they are nothing the wiser, when wee shew them so many things done by JESUS-CHRIST in this mystery, which they do not beleewe themselves obliged to do. For what rule have they to make the distinction? And since that JESUS-CHRIST comprehends all he did under this same word, *Do this*, without explicating himselfe any further, what other thing remaines, except Tradition, to distinguish what is essentiall from

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What is not? This argument is without answer, and will appeare so much the more to be so, by how much wee shall more exactly descended to particulars.

JESUS-CHRIST instituted this Sacrament in the evening,
1. Cor. 11. 23. at the beginning of the night in which he was to be delivered. It was at this time he would leave us *his Body given for us*: To consecrate at that same hower would be to render the memory of his passion more lively, and with all to represent that JESUS-CHRIST was to dye at the last hower, that is to say, in the last period of times. Notwithstanding none beleieve these words, *Do this*, binde us to an hower so full of mysteries.

The Church has made a law to take that fasting which
JESUS-

JESUS-CHRIST gave after Supper.

If wee regard Scripture only, and the words of JESUS-CHRIST which are asserted in it, the Pretended Reformers will never have any thing of certain as to what relates to the Minister of the Eucharist. The Anabaptists and other such like sects, beleve each Faithfull may give this Sacrament in his family without necessity of another Minister. The Pretended Reformers can never convince them by Scripture only. They cannot proove against them that these words, *Do this*, were addressed to the Apostles only, if these, *Drinke yee all of it*, pronounced in the following part of the same discourse, and with as little distinction, were addressed to all the faithfull, as they tell us eve-

ry day. And on the other side it will be answered that the Apostles to whom JESUS-CHRIST said, *Do this*, assisted at his holy Table as simple communicants, and not as persons consecrating nor distributing or as Ministers : from whence it may be concluded that these words do not confer upon them any Ministry in particular. And in short it could not be decided but by the help of Tradition that this Sacrament had any Ministers specially established by the Son of God, or that these Ministers ought to be those to whom he has committed the charge of preaching his word.

De cor. mil.
c. 3.

This is that which made Tertullian say in his booke *De corona militis*, that wee learne from unwritten Tradition only, that the Eucharist ought not

under both Species. 243

to be received but from the hands of Ecclesiasticall superiours, although the comission to give it (if wee regarde precisely the words of JESUS-CHRIST) was addressed to all the faithfull.

*Et omnibus
mandatum a
Domino.*

The same Tradition which declares the Pastors of the Church sole Ministers of the Sacrament of the Eucharist, teaches us that the second order of these Ministers, that is to say, the Priests have part in this honour, although JESUS-CHRIST said not, *Do this*, but to the Apostles only, who were the heads of his flock.

Wee do not read that our Lord gave his Body or his Blood to each of his Disciples; but only that in breaking the Bread he said to them, *Take and eate*; and as for the Cupp, it is likely that having placed it in the midst of them he ordained them to par-

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take of it one after the other.
The Synod of Privas, one of
the Pretended Reformation,
mentioned in the IX. Article
of the XII. chapter of their Dis-
cipline, sayes, that *our Lord per-
mitted the Apostle to distribute
the Bread and the Cupp one to the
other, and from hand, to hand;*
But though JESUS-CHRIST
did do it after this manner, const-
tant practise has interpreted
that the consecrated Bread and
Wine should be given to the
faithfull by the Ministers of the
Church.

*Disc. c. XII.
art. IX.*

*Syn. de Pri-
vas, ibid.
Syn. de Saint
Maixent.
Disc. c. XII.
Observat.
après l'art.
XIV,*

Conformably to the example
of our Lord and the Apostles
some of the Pretended Refor-
mers would have Communi-
cants to give the Cupp to one
another; and it is certain this
Ceremony was a solempne signe
of union. But the Synods of the
Pretended Reformers did not

under both Species. 245

judge it necessary to follow herein what they acknowledged to have been practised by **JESUS-CHRIST** and his Apostles in the institution of the Supper, and on the contrary they attribute to the Pastors only the distribution of the Cupp, as well as of the Bread.

All Antiquity allowes to Deacons the distribution of the Cupp, though neither **JESUS-CHRIST** nor his Apostles ordained any thing of this nature that appeares in Scripture: None ever opposed it, and the Pretended Reformers approve this practise in some of their Synods quoted amongst the observations upon the IX. article of the chapter concerning the Supper.

*Conc. Carth.
IX. c. 30. &c.*

*Disc. c. XII.
Observ. sur
l'art. IX.*

They have since that changed this practise, and attributed to the sole Pastors the dis-

Ibid.

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tribution of the Eucharist, yea
even that of the Cupp to the
exclusion of Deacons, and El-
ders themselves though they
seeme amongst them to repre-
sent the second order of the Mi-
nisters of the Church, that is
that of Priests, who have al-
wayes constantly offered and
distributed not only the Sacred
Chalice, but moreover the
whole entire Eucharist.

Ibid. Observ.

p. 184. & seq.

Our Pretended Reformers did
not at first arrive to this deci-
sion. Their first Synods said
that the Ministers only should
administer the Coupp *as far as*
it might be done. This restri-
ction continued under two and
twenty successive nationall Sy-
nods, event to that of alais which
was held in our dayes in 1620.
There they ordained that these
words, *as far as it might be do-*
ne, should be expunged, and

the administration of the Cupp was reserved to the Ministers alone. Till that time the Elders and the Deacons also had upon occasion administred the Eucharist, and principally the Cupp. The Church of Geneva *Ibid. p. 126.* formed by Calvin had this practise, and it was but in the yeare 1623. that they there resolved to conforme themselves to the sentiment of those of France. This businesse did not passe without contradiction in the Provinces. The reason of the Synod of Alais, as it is inserted in the discipline, is *that it appertained only to the lawfully established Pastors to distribute this Sacrament:* a Maxime which visibly regards Doctrine, and which by consequence (according to the Principles of the new Reformation) ought to be found expressly in Scripture;

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from whence it followes that all
the Synods and Pretended Re-
formed Churches untill that of
Alais did grossely erre against
the institution of **JESUS-CHRIST**.
Or if they answer us that these
words were not verry cleare
(as these variations seeme suffi-
ciently to shew ;) they ought to
acknowledge with us , that to
understand these words a man is
obliged to have recourse to the
interpretation of the Church,
and to that Tradition which
subjects us to her.

To be assembled together at
the same Table is a signe of
society and Communion which
JESUS-CHRIST would have
to appeare in the institution
of his Sacrament, for he was
at Table with his Apostles.
Some Churches of the Preten-
ded Reformers to imitate this
example , and to do all that

*Ibid. Observ.
après l'art.
XIV. p. 189.*

our Lord had done *ranged the Communicants by table-fulls*. The Synod of Saint Maixent cited in the same place rejects this observance.

What was there seemingly more opposite to what had been practised at the institution, then the custome of carrying away with them the Communion, and of receiving it in private? Wee have seen notwithstanding that this was practised in the primitive times of martyrdom not to say any thing here of the following ages.

There appeares nothing in Scripture of the reserving (as it should be) the Eucharist for the use of the sick : nevertheless wee finde it practised from the very originall of Christianity.

Those who mixed the two

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species, and tooke them both
together appeared as much
estrainged from the tearmes
and designe of the institution
as those who received under
one only. These two articles
have had their approbation in
the Church, and the practise
of mixing, which displeases
our Pretended Reformers the
least, is that which wee finde
the most forbidden.

Conc. Brac.
IV. T. VI.
Conc. c. 2.

Conc. Clavom.
c.

Ep. 32.

It is prohibited in the VII.
age in the IIIL Council of
Brague. It is prohibited in the
XI. age in the Council of
Clermont where Pope Urbanus
the II. was in person with
about two hundred Bishops,
and by Pope Paschalis the II.
The Council of Clermont ex-
cepts the cases of *necessity and*
precaution. Pope Paschalis ex-
cepts the Communion of in-
fants and of the sick. This

Communion which the West permitted not but with these reservations, was insinuated there for some time; and moreover is become from six or seven hundred yeares the ordinary Communion of the whole East without beeing regarded as a matter of schisme.

The most important thing in the Sacraments is the words which give efficacy to the action. JESUS-CHRIST has not expressely prescribed any for the Eucharist in his Gospel, nor the Apostles in their Epistles. JESUS-CHRIST in saying, *Do this*, only insinuated that they should repete his proper words by which the bread and wine were changed. But that which has determined us invincibly to this sense is Tradition. Tradition

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 has also regulated those prayers
 which ought to be joyned to
 the words of JESUS CHRIST;
 and it is upon this account
 Saint Basil in his booke of the
 Holy-Ghost places amongst un-
 written Traditions, *the words*
of invocation which are made use
of in consecration, or to render
 it word for word, *when the*
Eucharist is shown.

Basil. de Sp.
S. 27.

By the VIII. article of the
 XII. chapter of the Discip-
 line of the Pretended Refor-
 mers, it is left indifferent to
 the Pastors to use the accusto-
 med words in the distribution
 of the Supper. The article is
 of the Synods of Sainte-Foy,
 and of Figeac in the yeares
 1578. and 1579. And in ef-
 fect it appeares in the Synod
 of Privas held in the yeare
 1612. *that in the Church of Ge-*
neva the Deacons do not speake,

Ibid. Observ.
sur l'art. IX.
p. 155.

~~no~~ nor even the Ministers in the distribution. So that the Sacrament, according to the doctrine of our Reformers, consisting only in the usage of it, it followes that they acknowledge a Sacrament which subsists without words. In the same Synod of Privas, the Deacons who give the Cupp are forbidden to speake, because JESUS-CHRIST *spoke alone*; and the Church of Mets is exhorted to conforme *in this to the example of JESUS-CHRIST without nevertheless using any violence.* *Ibid.*

The example of JESUS-CHRIST do's not therefore make a law, according to this Synod; and according to other Synods it is freely permitted to seperate in the celebration of this Sacrament, the words which are indeed the

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soule of the Sacraments, as the
example of Baptisme may make
apparent, not to alledge here
the harmonious consent of the
whole Christian world, and of
all ages.

Wee see by these decisions
that what JESUS-CHRIST
did dos not appeare to be a
law to the Pretended Reformers.
A distinction must be
made betwixt that which is essentiall
and that which is not so. JESUS-CHRIST dit not
do it himselfe, he only spoke
in general, *Do this*. It belongs
therefore to the Church to
do it, and her constant practise
ought to be an unviolable law.

But in fine to attache our
Ministers in their own fortresse,
seeing they place the stresse
of their argument for the
most part in these words, *Do*

under both Species. 255

this : let us see when JESUS-CHRIST pronounced them.

He did not pronounce them until after he had said, *Take, Luk. 22. 19 eat, this is my Body.* For it is then that Saint Luke alone makes him add, *Do this in memory of me*; this Evangelist not mentioning that he said the like after the Chalice.

It is true Saint Paul mentions, that after the consecration of the Chalice, JESUS-CHRIST said, *Do this in remembrance of me so often as you shall drinke.* 1. Cor. 11. 25. But after all, this discourse of our Saviour, to take it in rigour and in its precise tearmes, imports only a conditionall ordre, *to do this in remembrance of JESUS-CHRIST as often as one shall do it*, and not an order absolutely to do it: the which I could prove by Protestant in-

terpreters, if the thing were not of it selfe too cleare to neede a prooffe.

And thus the words, *Do this*, would be found absolutely applied to these words only, *Take, eate*, and the Protestants would loose their cause.

But if they say, as some of theirs do, that these words attributed to the reception of the Body, *Do this in remembrance of me*, have the same force as these which are saide after the Chalice, *As often as you shall drinke do it in remembrance of me*, the one as well as the other ordaining only *to do it in remembrance*: and not absolutely their cause will be but the worse, becaute on that account there will not remaine in the whole Gospel any absolute precept (contrary to their doctrine) to re-

ceive either of the species much lesse both.

It serves them for nothing to answer that the institution of JESUS-CHRIST suffices them, seeing the question alwayes retournes to know what appertaines to the essence of the institution, JESUS-CHRIST not having distinguished it, and all the foregoing examples demonstrating invincibly that it cannot be learnd but from Tradition.

If they add, that in all cases they cannot be deceived in doing what is written, and what JESUS-CHRIST did: this is with a seeming reason to leave the difficulty untouched, because on the one side they have seene so many things which ought to be observed though they be not regulated in Scripture; and on the other part they see also so great a

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number of those that are written and done by JESUS-CHRIST, which are not observed amongst themselves, without finding any thing in Scripture which can assure them they are lesse important then others.

So that without the assistance of Tradition wee should not know how to consecrate, how to give, how to receive, nor in a word how to celebrate the Sacrament of the Eucharist, no more then that of Baptisme; and this discussion may aide us to understand with how much reason Saint Basil said, that in rejecting unwritten Tradition *the Gospel its selfe is attached and Preaching is reduced to meere words*, the meaning of which is not intelligible.

Basil. de Sp. S.
cap. 27.

In effect all the answers and

all the reasonings of these Ministers do manifestly produce nothing but new difficultyes, and the sole meanes to disengage themselves, is to search, as wee do, the essence of our Lords institution, and the right understanding of his commands in the Tradition and practise of the Church.

If therefore she has alwayes beleev'd the grace of the Eucharist was not restrained to both species; if she has beleev'd that Communion under one or both species was a saving Communion; if the Pretended Reformers have followed this sentiment in a certain case not mentioned in the Gospel, that is to say, in regard of those who drinke no wine: what difficulty can be founde in a thing regulated by such certain prin-

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ciples and by so constant a
practise ?

§ VII.

*Communion under one Species
was established without
contradiction.*

WE see also that Commu-
nion under one species
was established without noise,
without contradiction, without
complaint, in the same manner
as Baptisme was established
with bare sprinkling, and other
innocent customes.

The feare they had to spill our
Saviours Blood in the midst of
a multitude which approached
to Communion with much con-
fusion, was the reason why the
faithfull being always persua-
ded that one sole species was
sufficient, insensibly accusto-
med themselves to receive in
effect but one onely.

There was so great difficulty not to spill this precious Blood in those Churches where there were but few Ministers ; and where there was a numerous Congregation the precautions which were necessary in distributing of it rendred the service so long especially on great solemnities, and in great assemblies, that for that reason they easily brought themselves to the usage of one sole species.

In the conference held at Constantinople in the year 1054. under Pope Leo the IX. between the Latins and the Greeks, Cardinall Humbert Bishop of Sylva candida produced a custome of the Church of Jerusalem, attested by a passage of an antient Patriarke of this Church. This custome was to communicate all the people under the species of bread sole-

*Disp. Humb.
Card. apud
Bar. app. T.
XI.*

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ly and seperatly, without mingling it with the other according to the practise of the rest of the east. There it is expressly noted that they reserved what was remaining of the consecrated Bread of the Eucharist for the Communion of the day following, without giving there the least intimation of the sacred Chalice; and this custome was so antient in that Church that it was attributed to the Apostles, I am willing to acknowlegd that those of Jerusalem were mistaken in that point, seeing there are none but those customes that are as well universall as immemoriall which according to the rule of the Church, ought to be referred to that originall. Neverthelesse by this means we see the antiquity of that custome. It was received in the holy city, and throughout

the Province that depended upon it, as the Cardinall affirmed. Nicetas Pretoratus his Antagonist dos not in the least contradict him : The w^holl world resorted to Jerusalem, and went with a holy zeale to communicate in those parts where the Mysteries of our salvation were accomplished. It was without doubt the vast multitude of communicants which made the custome to communicate under one species be embraced : not one person complained of it; and Cardinal Humbert who appeared concerned at the mixture, sayes not a word concerning the Communion under one species.

There are many other reasons which induce us to think, that the usage of one sole species began on great festivalls, by reason of the multitude of Commu-

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nicants; and however it was, it is certain the people without the least reluctancy conformed to that manner of communicating, grounded on the antient faith which they had embraced (viz) that they received under one sole, and under both the species, the same substance of the Sacrament, and the same effect of grace.

The most certain mark that a custome is held as free, is when it is changed without any trouble, so when they desisted either to administer the Communion to little infants, or to baptise them by immersion, not one person was disturbed at it: just so they brought themselves to communicate under one species; and for many ages the people communicated not but in that manner, when the Bohemians bethought themselves

under both Species. 265

selves to say that it was ill done.

I doe not find that Wiclef their cheif Leader as rash as he was, did yet condemne that custome of the Church: at least it is certain, there is nothing to be seen of it neither in the letters of Gregory the eleveinth, nor in the two Councils held at London by William of Courtenay, and by Thomas Arundel Archbishops of Cantorbury, nor in the Council at Oxford, celebrated by the same Thomas under Gregory the XII. nor in the Council at Rome under John the XXIII. nor in the third Council of London under the same Pope, nor in the Council of Constance, nor finally in all the Councils, and all the Decrees, where the condemnation of that Arch-Heretic

*Tom. XI.
Conc.*

*Tom. XII.
Conc.*

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tick and the Catalogus of his errors are registred: by which it appears, that either he did not insist upon that point, or that there was no great stir made about it.

N. 24. 25. an
author about
those times.

Calixtus agrees with Aeneas Sylvius an Author neere those times, who writ this History, that the first who mooved that Question was one named Peter Dresde School-Master of Prague, and he made use against us of the authority of that Passage in S. John: *If ye eat not the flesh of the Son of Man, and drink not his Bloud you shall have no life in you.* This Passage missed Jacobel de Misne who caused the whole Church of Bohemia, towards the end of the XIV. age to revolt. He was followed by John Hus in the begining of the XV. age so that the contest between us about the

under both Species. 267
two species has no higher an
originall.

Moreover it must be remor-
ked that John Hus did not pre-
sume at first to say that Commu-
nion under both species was
necessary: *It sufficed him that* *Ibid.*
they should grant it was per-
mitted and expedient to give it;
but he determind not the ne-
cessity of it: so certaine and es-
tablished a thing it was, there
was no such necessity.

When any change of essentiall
customes is made, the spirit of
Tradition always living in the
Church, is never wanting to
make an opposition. The Mi-
nisters withall there great rea-
sonings, find yet very great
difficulty to accustome their
people to see their children dye
without Baptisme, and in des-
pite of the opinion they have in-
fused into them, that Baptisme

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is not necessary to salvation, they are not able to divert the trouble so funest an event produces in them, nor scarce restrain the Fathers who absolutely require their children should be Baptised in that necessity, according to ancient custome. I my self have observed it by experience, and the same may be seen by what I have cited out of their Synodes: so true it is that a custome which an immemoriall and universall tradition hath imprinted in their mindes as necessary hath an irrissistable power; and so fare are men from being able to extinguish such a sentiment in the wholl Church, that it is very difficult even to extinguish it amongst those who with a deliberate resolution contradict it. If there fore the Communion under one sole species hath pas-

sed without contradiction, and without noyse, it is, as we have said, that all Christians from the infancie of Christianity were nourished in that faith; that the same vertue was diffused in either of the two species, and that nothing of the substance was lost when but one of them only was received.

It was not needfull to use any extraordinary effort to make the faithfull enter into this sentiment. The Communion of infants, the Communion of the sick, domestick Communion, the custome to communicate under one or both species indifferently in the Church it selfe, and in holy assemblies, and in fine those other things we have seen, had naturally inspired all the faithfull with this sentiment from the first ages of the Church.

*Cont. Lameth.
C. I. T. XI.
Etc.*

So when John of Pickham Archbishop of Cantorbury in the XIII. age with so much care caused his people to be taught, *that under that one sole species they had distributed to them, they received* JESUS-CHRIST whole and intire, it past without the least difficulty, and not one persone in the least contradicted it.

It would be cavilling to say that this great care makes it appear, they mett with some opposition in it, because we have already seen that William Archbishop of Chalons, and Hugo de Santo Victore, (not to ascend any higher at present) had constantly taught above a hundred yeares before him, the same doctrine, not one finding in it any thing either new or strange: so much naturally does it take an impression in the minde. We see in all times and in

all places the Pastorall charity carefull to prevent even the least thoughts which ignorance might chance to let fall into the minds of men. And in fine it is de facto certain, that there was neither complaint nor contradiction upon this article during many ages.

I doe also positively averre that not one of those who beleived the reall presence ever ingenuously called in doubt this integrity, that I may so say, of the person of JESUS-CHRIST under each species, seing it would have been to give a dead body, to give a body without blood and without soul, the very thoughts of which strikes a horror.

From whence it comes that in beleiving the reall presence, one is carried to beleive the full sufficiency of commu-

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nion under one species. We
see also that Luther was natu-
rally induced to this opinion,
and a good while after he had
made a publick revolte from
the Church, it is certain that
he had the matter still as in-
different, or at least of small
importance, highly censuring
Carlostadius, who had, contra-
ry to his advice established
Communion under both kinds,
and who seemed, said he, to
place the whole reformation in
these things of nothing.

*Ep. Luth. ad
Casp. Guttol.
Tom. II. Ep.
56.*

He also uttered these insolent
words in the Treatise which he
published in 1523. upon the
formula of the Masse : *If a
Councill ordained or permitted the
two species, wee would in con-
tempt of that Councill receive
but one of them, or we would
neither take the one or the other,
and curse those who receive both.*

under both Species. 273
in vertue of that Ordinance :
words which shew clearly
that when both he and those
of his party are of late so ob-
stinately zealous for the two
species, it is rather out of a
spirit of contradiction then a-
ny follid reason.

In effect he approoved the
same year the common pla-
ces of Melancton, where he
puts amongst things indiffe-
rent Communion under one or
both species. In 1528. in his vi-
sitation of Saxony he left them
expressly the liberty to receive
but one only, and persisted still
in that opinion in 1533. five-
teen years after he had erected
himselfe as a Reformer.

The whole Lutheran party
supposes that nothing either
essentiall or necessary to salva-
tion is lost, when one doth
not communicate under both.

*Apol. Aug.
Conf.*

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species, seeing that in the Apologie of the Confession of Ausbourg (a treatise as authentic with that party, as the Confession of Ausbourg it self, and equally subscribed to by all those who embraced it) it is expressly set downe, *That the Church is worthy of excuse for not having received but one sole species, when shee could not have both. But the case is quite otherwise in regard to the authors of this injustice.* What a notion of the Church is this which they represent to us before Luthers time as forced to receive but halfe of the Sacrament by the fault of her Pastors ! as if the Pastors themselves were not by the institution of JESUS CHRIST, a part of the Church. But in fine it appears from hence (by the concession of the Lutherans) that what

under both Species. 275

destroyed the Church, according to them, was not absolutely essentiall, seeing it can never be excusable nor tolerable to receive the Sacraments, upon what account soever contrary to the essence of their institution, and that the right administration of the Sacraments is no less essentiall to the Church, then the pure preaching the word of God.

Calixtus who relates carefully all these passages, excuses Luther, and the first authors of the Reformation, *upon this account that haveing undertook* (see here a memorable acknowledgment, and a worthy beginning of the Reformation) *upon this account* (sais Calixtus) *that the first authors having undertaken it* (the Reformation) *rather by the violence of others then by any voluntary motive*, that is to say

M vj

rather out of a spirit of contradiction, then out of a sincere love of truth, *they could not at first discover the necessity of the precept to communicate under both kinds, nor reject that custom*, behold what Calixtus saith, and he sees not how much himselfe over throwes the evidence he attributed to this precept in makieng it apparently unknown to the first authors of that new Reformation, and by those whom they beleaved chosen from God for this worke. Could not they have perceived a thing, which Calixtus findes so cleare? or has not Calixtus overdone it, when he gives us that for so clear and manifest which is not at all perceived by such Doctors?

But to say no more of them, Calixtus himself, that very Calixtus who has writ so much

against the Communion under one kind, in the end of the same treatise where he hath opposed it so much, is so far from treating of it as a matter where on salvation depends that he declares, *he does not exclude from the number of the truly Faithfull our ancestors who communicated under one kind above five hundred years since; and that which is much more remarkable now those who communicate so at this very day seing they can doe no better, and concludes in generall that whatever we think or what ewer we practise concerning the Sacrament, cannot put any obstacle to our salvation, nor a warrantable matter of separation, becaus the reception of this Sacrament is not of essentiall obligation. Whether this principle of Calixtus be true and the consequen-*

*De Commu-
nione sub u-
traque n. 200.
& jud. n. 76.*

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ce rightly drawn from it is not our present dispute. It is sufficient fore that this zealous defender of the two kinds is forced at last to grant, that a man may be le saved in that Church where there is but one kind only received: by which he is obliged to aknowlegd, either that a man may obtaine salvation out of the true Church, which certainly he will not grant, or, which he will maintaine as little, that the true Church may remain such, and yet want a sacrament, or, which is more naturall, and what we also in effect doe affirm, that Communion under both kinds is not essentiall to the Sacrament of that Eucharist.

Behold whether these great disputes against Communion under one kind tende. And after having exercised all his sub-

under both Species. 279.

relty he is comes at last by all these efforts to acknowledg tacitely that which he had endeavored to oppose by such studied and elaborate treatises.

§ VIII.

A refutation of the History concerning the taking away of the Cupp written by M. Jurieux.

IN the last Treatise that M. Jurieux published, he proposes to himselfe the making *an* Exam. de l'Euch. 6. Traité. 5. Sect. *abridgment to the history of taking away the Cupp*, where although he gives us for indisputable all that he is there pleased to impose it will be easy for us to detect almost as many falsities as he has mentioned matters of fact.

He proposes nothing new upon the Gospels and the Epif-

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tles of Saint Paul concerning which we have sufficiently spoken. From the Apostles times he passes to the following ages, where he shoves without difficulty, that the use of the two species was ordinary. But he soon perceived that he brought nothing against us if he said nothing else ; for he knows very well we maintain that at the same time the two species, were in practise they were not beleived so necessary but that they communicated as often and as publickly under one only, without any ones complaint. To take away this our defence, and to say something concluding, it did not suffice to assure us that the use of the two species was frequent but he ought also to assure us that it was regarded a indispensable, and that they

never communicated after any other manner. M. Jurieux found that he ought to say this : he has said it in effect ; but he has not so much as offered to prove it, so much did he despair of succeeding in it. Only by a bold, and vehement affirmation, he thought he might supply the defect of a proof which he wanted : *It is (saye he) a thing notoriously known, and that as no need of proof, is a matter not in the least questioned.* These affirmative manner of speeches impose upon men : the Pretended Reformers beleive a Minister upon his word, and cannot imagin he dars venture to avouch any thing as not contested when de facto it is. Nevertheless the truth, is that there is not any thing not only more contested, but also more false then that which M. Ju-

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rieux gives us here as for indisputable as equally confessed by both parties.

But let us consider his words as they lye with what followes. *This is* (sayes he) *an affaire which is not contested.* During the space of above a thousand yeares, none in the Church, had ever undertaken to celebrate this Sacrament, and communicate the Faithfull otherwise then the Lord had commanded it, that is to say under both species; except when to communicate the sick with more facility, some undertooke to moisten the bread in the wine, and to make them receive both the one and the other kinde at the same time.

The proposition and the exception are neither the one nor the other made with sincerity.

The proposition is, that du-

ring the space of above a thousand yeares none had ever undertaken to celebrate this Sacrament, nor to give it otherwise then under both species. He confounds at the very first two very different things, to celebrate this Sacrament and to give it. None ever celebrated it but under both species; wee grant it, and wee have shown a reason for it drawn from the nature of a Sacrifice: but that none ever gave the two species, is what wee dispute; and good ordre, not to say sincerity, dit not permitt that these two things should be equally joyned together as indisputable.

But that which seemes most intolerable, is that it should be asserted that during the space of above a thousand yeares the Communion was never gi-

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ven but under both species,
and that this also should be a
thing *notorious and publick*, a
thing *which needs no prooffe*, a
thing *which is not contested*.

Wee ought to regard publick
faith, and not to abuse these
weighty expressions. M. Jurieux
knows in his own conscience
that wee deny all he here sayes :
the sole titles of the articles of
the first part of this discourse
show clearly enough how ma-
ny occasions there are where
wee uphold that Communion
was given under one kinde :
I am not the first that have
said it (God forbid) and I do
nothing but explicate what all
other Catholicks have said be-
fore me.

But can any thing be lesse
sincere, then to bring here no
exception from ordinary com-
munion but only that of the

sick, and with all to finde there no difference but in this that they then mixed the two species together: seeing M. Jurieux would relate nothing but what is not contested by Catholicks, he ought to speake after another manner. He knows very well wee maintaine that the Communion of the sick consisted not in giving them the two species mixed, but in giving them ordinarily the sole species of bread. He knows very well what our Authors say upon the Communion of Serapion, upon that of Saint Ambrose, upon others which I have remarked; and that in a word wee say the ordinary manner of communicating the sick was to communicate them under one sole species. It is already too much to dare to deny a matter of fact so well esta-

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blished : but to advance this
boldnesse to such a height as
to say the contrary is not con-
tested , is what I know not
how M. Jurieux could resolve
upon.

But what is it he would be
at, when he affirms, as a thing
not contested by us, that *during the space of above a thousand yeares the Communion was never given otherwise then under both species, except in the Communion of the sick where both the species were given mixed together.* What a strange kind of exception is this,
Both species were alwayes given, except when they gave them both mixed together. M. Jurieux would willingly have said much better then he did. But in affirming, as he does, that during the space of above a thousand yeares they never

gave the Communion but under both species, he saw very well that he ought at least to except the communion of the sick. He would have done it had he proceeded candidly, but at the same time he foresaw by this exception alone he lost the fruit of so universall a proposition; and otherwise, there was not any likelihood the antient Church sent dying persons to the Tribunall of JESUS-CHRIST after a Communion received contrary to his command. So that he durst not say what naturally occurred, and fell into a manifest labarynth.

In fine, wherefore speakes he only of the Communion of the sick? Whence comes it that in this relation he has said nothing of the Communion of infants, and domestick

Communion, both which he knows verry well wee alledge as given under one species only. Why do's he dissemble what our Authors have maintained, what I have proved after them by the Decrees of Saint Leo and Saint Gelasius; that it was free to communicate under one or both species, I say in the Church it selfe, and at the publick Sacrifice? Was M. Jurieux ignorant of these things to say nothing of the rest? Was he ignorant of the Office of Good Friday, and of the Communion then and there under one sole species? A man so learned as he, did he not know what was writ concerning this by Amalarius and Authors of the VIII. and IX. ages, whom wee have quoted? To know these things and to affirme as an indisputable

under both Species. 289
disputable practise, *that during the space of above a thousand yeares the Communion was never given but under both species :* is it not manifestly to be tray the truth, and defile his own conscience ?

The other Authors of his Communion who have writ against us act with more sincerity. Calixtus, M. du Bourdieu and the others endeavour to answer those objections wee make. M. Jurieux followes another method, and contents himselfe to say boldly, *That during the space of above a thousand yeares none ever undertooke to communicate the faithfull otherwise then under both species, and that this matter is not contested.* This is the shortest way; and the surest to deceive the simple. But wee must beleeve that those who love

their salvation, will open their eyes and not suffer themselves to be any longer imposed on.

M. Jurieux has but one only remaning refuge : to witt, that these Communiones so frequent in the antient Church under one species were not the Sacrament of JESUS-CHRIST, any more then the Communion which is given in their Churches in bread alone to those who drinke no wine. In answering after this manner, he would have answered according to his principles, I confesse : but after all I maintaine he had not the boldnesse to make use of this answer, nor to impute to the antient Church this monstrous practise where a Sacrament is given which is in reality no Sacrament, but an humain invention in Communion.

under both Species. 291

Neverthelesse in a history such as he had promised it was his businesse to have alwayes related these considerable matters of fact. He says not one word of them in his narrative I wonder not at it, for he could not have spoken of so many important practises, without showing that there was at the least a great contestation betwixt them and us; and it pleased him to say, that *it is a thing which has no need of prooffe, and is not contested.*

It is true that in another place in answering objections, he speakes a word or two of domestick Communion. But he comes of in answering that *it is not certain whether those who* *Ibid. Sect. VII. 483.*
carried away with them the Eucharist after this manner, carried not also the wine, and that this later is much more likely. *484.*

not certain : this last is much more apparent. Certainly a man thus positive as he is diffides verry much of his cause when he speakes at this rate ; but at least, seing he doubts, he ought not to say that *it is a matter without contestation, that no body ever undertooke during above a thousand yeares to communicate the Faithfull otherwise then under both species*. Behold even in the first ages of the Church an infinite number of Communionions that he himselfe durst not affirme to have been under both species. It was an abuse, sayes he. What then ? the practise was to be related ; the question concerning the abuse would come after, and wee should then see whether or no it were fitt to condemne so many Martyrs, so many other Saints, and the whole primiti-

under both Species. 293
ve Church which practised this
domestick Communion.

M. Jurieux cuts of the discourse with too much confidence : *Is there the least sincerity* (sayes he) *to draw a prooff from a practise opposed to that of the Apostles , which is condemned at present , and which would passe in the Church of Rome for the worst of crimes ?*

Was it not his businesse here again to make the world believe that wee condemne together with him and his the practise of so many Saints as contrary to that of the Apostles ? But wee are far from such horrible temerity. M. Jurieux knows it very well ; and a man who boasts thus much of sincerity , ought to have so much of it as to take notice that the Church (as I have shewne elsewhere) dos not condemne

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all the practises she changes;
and that the Holy-Ghost who
guides her, makes her not only
condemne ill practises, but al-
so to quitt good ones, and for-
bid them severely, when they
are abused.

I beleve the falsity of this
History which M. Jurieux gi-
ves us of the first ages of the
Church for a eleaven hundred
or a thousand yeares appears
sufficiently: what he sayes of
following times is no lesse
contrary to truth.

I have no neede to speake
of the manner how he relates
the establishment of the reall
presence and Transubstantia-
tion during the X. age: that
is not to our present subject,
and otherwise nothing obliges
us to refuse what he advances
without prooffe. But that which
is to be remarked is, that he re-

gards Communion under one kind as a thing which was not introduced but by presupposing Transubstantiation. All in good time: when therefore it shall henceforth appeare (as wee have invincibly shown) that Communion under one species was practised even in the first ages of the Church, and in the times of the Martyrs, it can be no more doubted but that Transubstantiation was also at that time established; and M. Jurieux himselfe will be obliged to grant this consequence. But let us retourne to what follows in his History.

He shows us there Communion under one species, as a thing first thought of in the eleaventh age, after the reall presence and Transubstantiation had been well established:

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Ibid. 479.

For then they perceived (sayes he) that under a crumme of bread, as well as under every drop of wine, the whole Flesh and all the Blood of our Lord were included. What happened upon it? Let us heare: *This false reason prevailed in such a manner over the institution of our Lord, and over the practise of the whole antient Church, that the custome of communicating under the sole species of Bread was insensibly established in the XII. and XIII. ages.* It was insensibly established; so much the better for us. What I have said then is true, that the people reduced themselves without contradiction and without difficulty to the sole species of Bread, so well were they prepared by the Communion of the sick, by that of infants, by that which was received at home, by that

which was practised in the Church it selfe, and finally by all those practises wee have seen, to acknowlege a true and perfect Communion under one species.

This is an untoward and troublesome businesse for our Reformers: They have great reason indeed to boast of these insensible changes where in they putt the whole stresse of their cause; they never yet produced, neither will they ever produce one example of such a change in essentiall matters. That indifferent matters should be insensibly changed and without contradiction, is no such great wonder: but (as wee have said) the faith of the people, and those practises which are beleevd essentiall to Religion are not so easily changed. For then Tradition, the

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antient believe, custome it selfe,
and the Holy Ghost who ani-
mates the Body of the Church
oppose themselves to his novel-
ly. When therefore a change is
made without difficulty, and
without being perceived, it is
a signe the matter was never
beleaved to be so necessary.

ibid.

M. Jurieux saw this conse-
quence; and after having said
that *the custome of communicating
under the sole species of bread was
establisht insensibly in the XII.
and XIII. age*, he adds im-
mediately after: *It was not how-
ever without resistance; the peo-
ple could not suffer without great
impatience that they should ta-
ke from them halfe of JESUS-
CHRIST; they murmured in
all parts.* He had said a little
before that this change, (ver-
ry different from those which
are made after an insensible man-

ner, without opposition, and without noise) was on the contrary made with great noise and splendour. These Gentlemen answer things as best pleases them : the present difficulty transports them ; and beeing pressed by the objection, they say at that moment what seemes most to disentangle them from it, without much reflecting whether it agree, I do not say with truth, but with their own thoughts. The cause it selfe demands this, and wee must not expect that an error can be defended after a consequent manner. This is the state in which M. Jurieux found himselfe. *This custome*, says he , that is to say this of communicating under one kind , *was insensibly established* ; nothing can be more quiet and tranquile. It was not neverthelesse without re-

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sistance, without noise, without
the greatest impatience, without
murmuring on all sides; behold
a grand commotion. Truth made
him candidly speake the first,
and the adhesion to his cause
made him say the other. In ef-
fect nothing can be found of
these *universall murmurs, of these*
extreame impatiences, of these re-
sistances of the people; and this
induceth to the establishing an
insensible change. On the o-
ther side it must not be said that
a practise which is represented
so strange, so unheard of, so
evidently sacrilegious, was es-
tablished without repugnance,
and without taking any notice
of it. To avoid this inconve-
nience a resistance must be i-
maged, and, if none can be
found, invented.

But furthermore what could
be the subject of these univer-

under both Species. 301

fall murmurings? M Jurieux has told us his thoughts of them: but in this point he coheares as little with himselfe as in all the rest. That which caused these murmurings, is (sayes he) *that the people suffered with the greatest impatience that they should be deprived of one halfe of JESUS-CHRIST.* Has he forgot what he even now said, that the reall presence had made them see that *under each crumme of bread the whole Flesh and all the Blood of JESUS-CHRIST were contained?* Dos he reflect upon what he is presently about to say, *that if the doctrine of Transsub-* *Ibid. p. 469.*
stantiation and of the reall pre- *Sett. VI. p. 480.*
sence be true, it is true also that the bread contains the Flesh and the Blood of JESUS-CHRIST? Where then was this half of JESUS-CHRIST taken away,

which the people suffered (according to him) with the highest impatience? If a man will have them make complaints, let him at least afford them matter conformable to their sentiments, and such as carries a face of probability.

But in reality there was none. Nor does M. Jurieux shew us any in the Authors of that time. The first contradiction is that which gave occasion to the decision of the Council of Constance in the year 1415. It begun in Bohemia (as we have seene) about the end of the XIV. age: and, if according to the relation of M. Jurieux, the custome of communicating under one sole species begun in the XI. age, if they do not begin to complaine, and that in Bohemia only, but towards the end of the

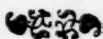
XIV. age ; by the acknowledgement of this Minister, three hundred whole yeares should be passed, before a change so strange, so bold, if wee beleieve him, so visibly opposite to the institution of **JESUS CHRIST** and to all precedent practises, should have made any noise. Beleive it that will : for my part I am sensible, that to beleieve it, all remorse of conscience must be stifled.

M. Juriens must without doubt have some of them, to see himsele forced by the badnesse of his cause to disguise truth so many wayes in an historicall relation, that is, in a kind of discourse which above all others requires candor and sincerity.

He do's not so much as state *v. Sc. 9. p.* the question sincerely. *The sta- 464*
re of the question (says he) is

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very easy to comprehend. he will
then I hope declare it clearly
and distinctly. Let us see. It is
granted (adds he) that when
they communicate the faithfull,
as well the people as the Clergy,
they are obliged to give them the
Bread to eat : but they pretend
it is not the same as to the Cupp.
He will not so much as drea-
me that wee beleeve Commu-
nion equally vallid and perfect
under eather of the two spe-
cies. But beeing willing by the
very state of the question to ha-
ve it understood that wee be-
lieve more perfection or more
necessity in that of the Bread
then in the other, or that JE-
SUS-CHRIST is not equally
in them both : he would there-
by render us manifestly ridicu-
lous. But he knows verry well
that wee are far from these
phancyes; and it may be seene

in this Treatise, that wee be-
leeve the Communion given
to little children during so ma-
ny ages under the sole species
of wine, as good and vallid
as that which was given in so
many other occurrences under
the sole species of Bread. So
that M. Jurieux states the ques-
tion wrong. He begins his dis-
pute concerning the two spe-
cies upon that question so sta-
ted: He continues it by a his-
tory where wee have seene he
advances as many falsities as
facts. Behold here the man
whom our Reformers looke
upon at present every where
as the strongest defendour of
their cause.



§. IX.

A reflection upon concomitancy, and upon the doctrine of the sixth chapter of Saint Johns Gospel.

IF wee add to the proofs of those practises which wee have drawn from the most pure and holy source of antiquity, and to those solid maximes wee have established by the consent of the Pretended Reformers; if wee add I say to all these, what wee have already said, but which it may be has not been sufficiently weighed, that the reall presence being supposed, it cannot be denyed but that each species contains JESUS-CHRIST whole and entire: Communion under one species will remaine undoubted, there being no

thing more unreasonable then to make the grace of a Sacrament, where JESUS-CHRIST has vouchsafed to be present, nor to depend of JESUS-CHRIST himsele, but of the species under which he is hidden.

These Gentlemen of the Pretended Reformation must permit us here to explicate more fully this concomitancy, so much attacked by their disputes; and seing they have let passe the reall presence as a doctrine which has no venome in it, they ought not henceforth to have such an aversion from what is but a manifest consequence of it.

M. Jurieux has acknowledged it in the places heretofore mentioned. *If (says he) the doctrine of Transubstantiation and the reall presence were true, it is* *Exam. p. 410.*

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true that the Bread would con-
taine the Flesh and Blood of
JESUS-CHRIST. So that con-
comitancy is an effect of the
reall presence, and the Preten-
ded Reformers do not deny
us this consequence.

Let them then at present pre-
suppose this reall presence,
seing they suffer it in their bre-
thren the Lutherans, and let
them consider with us the ne-
cessary consequences: they will
see that our Lord could not
give us his Body and his Blood
perpetually seperated, nor give
us either the one or the other
without giving us his person
whole and entire in either of
the two.

Verily when he said, *Take,*
eat, this is my Body, and by
those words gave us the flesh
of his sacrifice to eate, he know
very well he did not give us

under both Species. 309

the flesh of a pure man, but that he gave us a flesh united to the divinity, and in a word the flesh of God and man both together. The same must be said of his Blood, which would not be the price of our salvation, if it were not the Blood of God; Blood which the Divine Word had appropriated to himselfe after a most particular manner by making himselfe man, conformable to these words of Saint Paul : *Because* Heb. 11. 14. *his servants are composed of flesh and blood ; he who ought in all things to be like unto them, would partake both of the one and the other.*

But if he would not give us in his Sacrament a flesh purely humain , he would much lesse give us in it a flesh without a soule , a dead flesh , a carcase , or by the same reason

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a flesh despoiled of blood, and blood actually seperated from the body : otherwise he ought to dye often, and often to shed his Blood, a thing unworthy the glorious state of his Resurrection, where he ought to conserve eternally humain nature as entire as he had at first assumed it. So that he knew verry well that wee should have in his flesh his Blood, that in his Blood wee should have his flesh, and that wee should have in both the one and the other his blessed soule with his divinity whole and entire, without which his flesh would not be quickning, nor his Blood full of spirit and grace.

Why then in giving us such great treasures, his holy soule his divinity, all that he is ; why I say did he only name

his Body, and his Blood, if it were not to make us understand it is by that infirmity, which he would have common with us, wee must arrive to his strength? And why has he in his word distinguished this Body and this Blood, which he would not effectually seperate but during that little time he was in the sepulchre, if it be not to make us also understand this Body and this Blood, with which he nourisheth and quickneth us would not have the vertue, if they had not beene once actually seperated; and if this seperation had not caused the violent death of our Saviour by which he became our victime? So that the vertue of this Body and this Blood coming from his death, he would conserve the image of this

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death when he gave us them in his holy Supper, and by so lively a representation keepe us alwayes in minde to the cause of our salvation that is to say the sacrifice of the Crosse.

According to this doctrine, wee ought to have our living victime under an image of death; otherwise wee should not be enlivened. JESUS-CHRIST tells us also at his holy table:

Apo. 1. 18.

I am living but I have beene dead; and living in effect I beare only upon wee the image of that death which I have endured. It is also thereby that I enliven, because by the figure of my death once suffered, I introduce those who beleeve, to that life which I possesse eternally.

Apo. 5. 6.

Thus the Lambe who is before the Throne *as dead*, or rather, *as slaine*, do's not cease
to

under both Species. 318
to be living, for he is standing;
and he sends throughout the
world the *seaven Spirits of God*,
and he takes the booke and opens
it, and he fills heaven and earth
with joy and with grace.

Our Reformers will not, or
it may be cannot yet under-
stand so high a mystery, for it
enters not into the hearts but
of those who are prepared by
a purified Faith: But if they
cannot understand it, they may
at least understand very well,
that we cannot beleieve a reall
presence of the Body and Blood
of JESUS-CHRIST without
admitting all the other things
wee have even now explica-
ted; and these things thus ex-
plained is what wee call con-
comitancy.

But as soone as concomitan-
cy is supposed, and that wee
have acknowledged JESUS-

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John. VI. 64.
Cyr. lib. IV.
in Job. c. 34.
Ia. Anath.
XI. Conc. Eph.
p. I. T. III.
Conc.

CHRIST whole and entire under each species, it is verrey easy to understand in what the vertue of this Sacrament consists. *The flesh profiteth nothing;* and if wee understand it as Saint Cyrille, whose sence was followed by the whole Council of Ephesus, it profiteth nothing to beleeeve it alone, to believe it the flesh of a pure man: but to believe it the flesh of God a flesh full of divinity, and by consequence, of *spirit and of life*; it profiteth very much, without doubt, because in this state it is full of an infinite vertue, and in it wee receive together with the entire humanity of JESUS-CHRIST, his divinity also whole and entire, and the very source or fountaine of graces.

For this reason it is the Son of God, who knew what he

under both Species. 315

would place in his mystery,
knew also very well how to
make us understand in what he
would place the vertue of it.
What he has said in Saint John
must therefore be no more ob-
jected: *If you eat not the Flesh* *John. 6. 54*
of the Son of man, and drinke
not his Blood, you shall not have
life in you. The manifest mea-
ning of these words is there
is no life for those who sepe-
rate themselves from the one
and the other: for indeede, it
is not the eating and drinking,
but the receiving of JESUS-
CHRIST, that gives life. JE-
SUS-CHRIST sayes himselfe,
and as it is excellently remar-
ked by the Councill of Trent, *sess. XXI.*
too unjustly calumniated by our *c. 1.*
adversaries: *He who said, IF* *John. 6. 54*
YOU EATE NOT THE FLESH
OF THE SON OF MAN, AND
DRINKE NOT HIS BLOOD,

O ij

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- YOU SHALL NOT HAVE
LIFE IN YOU, *has also said :*
Ibid. 52. IF ANY ONE EAT OF THIS
BREAD, HE SHALL HAVE
LIFE EVERLASTING. *And*
Ibid. 55. *he who said,* HE WHO EATES
MY FLESH, AND DRINKES
MY BLOOD, HAS ETERNALL
Ibid. 52. LIFE, *has said also :* THE
BREAD WHICH I WILL
GIVE IS MY FLESH WHICH
I WILL GIVE FOR THE LIFE
OF THE WORLD. *And lastly*
Ibid. 57. *he who said.* HE THAT EATES
MY FLESH, AND DRINKES
MY BLOOD, REMAINES IN
ME AND I IN HIM, *has also said :*
Ibid. 59. HE WHO EATES THIS BREAD,
SHALL HAVE ETERNALL LIFE;
Ibid. 58. *and againe:* HE THAT EATES
ME LIVES FOR ME, AND
SHALL LIVE BY ME. By
which he obliges us, not to
the eating and drinking at his
holy Table, or to the species

which containe his Body and his Blood, but to his proper substance, which is there communicated to us, and together with it grace and life.

So that this passage of Saint John from whence, as wee have said, Jacobel tooke occasion to revolt and all Bohemia to rise in rebellion, becomes a proofoe for us. The Pretended Reformers themselves would undertake to defend us, if wee would, against this passage so much boasted of by Jacobel, seeing they owne with a common consent, this passage is not to be understood of the Eucharist. Calvin has said it, Aubertin has said it, every one says it, and M. du Bourdieu says it also in his Treatise so often cited. But without taking any advantage from their acknowledgements, wee on the

Cal. Inst. IV.

¶ c.

Aub. lib. I.

de Sacr. Euch.

c. 30. ¶ c.

Repl. ch. VI.

p. 201.

contrary with all antiquity maintaine that a passage where the Flesh and Blood as well as eating and drinking are so often and so clearly distinguished, cannot be understood meerely of a communion where eating and drinking is the same thing, such as is a spirituall Communion, and by faith. It belongs therefore to them, and not to us, to defend themselves from the authority of this passage, where the businesse being to explicate the verue and the fruit of the Eucharist, it appeares that the Son of God places them not in eating and drinking, nor in the manner of receiving his Body and his Blood, but in the foundation and in the substance of both the one and the other. Whereupon the antient Fathers, for example Saint Cy-

under both Species. 319

prian, he who most certainly gave nothing but the Blood alone to little infants, as wee have seene so precisely in his Treatise *De lapsis*, dos not omit to say in the same Treatise, that the parents who led their children to the sacrifices of Idols deprived them of the *Body and Blood of our Lord*: and teaches also in another place that they actually fulfill and accomplish in those who have life, and by consequence in infants, by giving them nothing but the Blood, all that which is intended by these words: *If you eat not my Flesh and drink not my Blood, you shall not have life in you.* Saint Augustin sayes often the same thing, though he had seene and examined in one of his Epistles, that passage of Saint Cyprian where he speakes of

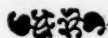
Test. ad Quir.
III. 25. 26.

Aug. Ep. 23.

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the Communion of infants by
Blood alone, without finding
any thing extraordinary in this
manner of communion ; and
that it is not to be doubted
but the African Church, where
Saint Augustin was Bishop, had
retained the Tradition which
Saint Cyprian so great a Mar-
tyr Bishop of Carthage, and
Primate of Africa had left be-
hind him. The foundation of
this is that the Body and
Blood inseperably accompany
each other, for although the
species which containe parti-
cularly the one or the other
in vertue of the institution are
taken seperately, their substan-
ce can be no more seperated
then their vertue and their
grace : in so much that infants
in drinking only the Blood,
do not only receive the essen-
tiall fruit of the Eucharist, but

under both Species. 321
also the whole substance of this
Sacrament, and in a word an
actuall and perfect Commu-
nion.

All these things shew suffi-
ciently the reason wee have to
believe that Communion un-
der one or both species con-
taines, together with the sub-
stance of this Sacrament the
whole effect essentiall to it.
The practise of all ages which
have explained it in this man-
ner, has its reason grounded
both in the foundation of the
mystery, and in the words
themselves of JESUS-CHRIST;
and never was any custome
established upon more solid
foundations, nor upon a more
constant practise.



§ X.

*Some objections solved by the
precedent Doctrine.*

I Do not wonder that our Reformers, who acknowledge nothing but bare signes in the bread and wine of their Supper, endeavour by all meanes to have them both: but I am astonished that they will not understand, that in placing, as wee do, JESUS-CHRIST entirely under each of these sacred Symboles, wee can content our selves with one of the two.

Exam.Tr.VI.

Sect. 6. p.

480. 481.

M. Jurieux objects against us, that the reall presence being supposed, the Body and the Blood would in reality be received under the Bread alone, but that yet this would not suffice, because, tis true, this would be to receive the Blood,

under both Species. 323

but not the Sacrament of the Blood: this would be to receive JESUS-CHRIST wholly, entirely, really, but not sacramentally as they call it. Is it possible that a man should believe it is not enough for a Christian to receive entire JESUS-CHRIST? Is it not a Sacrament where JESUS-CHRIST is pleased to be in person thereby to bring with himselfe all his graces, to place the vertue of this Sacrament in the signes with which he is vailed rather then in his proper person which he gives us wholly and entirely; Is not this (I say) contrary to what he himselfe has said with his own mouth, he who eates of this Bread shall John. 6. 57. 58. have eternall life, (and), he who eates me shall live for me, and by me, as I my selfe live for my Father and by my Father?

O vj

But if M. Jurieux maintaine in despite of these words, that it dos not suffice to have JESUS-CHRIST if wee have not in the Sacrament of his Body and his Blood the perfect image of his death; as he do's nothing in that but repete an objection alread cleared, so I send him to the answers I have given to this argument, and to the undeniable examples I have set down, to shew that by the avouched confession of his Churches, when the substance of the Sacrament is received, the ultimate perfection of its signification is no more necessary. But if this principle be true even in those very Sacraments were JESUS-CHRIST is not really and substantially contained as in that of Baptisme: how much the rather is it certain in the Eucharist,

where JESUS-CHRIST is present in his person, and what is it he can desire more, who possesses him entirely?

But in fine, will some say, there must not be such arguing upon expresse words. Seing it is y^eur sentiment that the VI. chapter of Saint John ought to be understood of the Eucharist, you cannot dispence with your selves in the practise of it as to the letter, and to give the Blood to drinke as well as the Body to eat, seing JESUS-CHRIST has equally pronounced both of the one and of the other, *If you eat not my Body and drinke not my Blood, you shall have no life in you.*

Let us once stop the mouths of these obstinate and contentious spirits, who will not understand these words of JESUS-

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CHRIST by their whole connexion. I demande of them whence it comes they do not by these words believe Communion absolutely necessary for the salvation of all men, yea even of little infants newly baptised. If nothing must be explicated let us give to them the Communion as well as to others, and if it must be explicated, let us explicate all by the same rule. I say by the same rule, because the same principle and the same authoritè from which wee learne that Communion in generall is not necessary to the salvation of those who have received Baptisme, teach us that the particular Communion of the Blood is not necessary to those who have been already partakers of the Body.

The principle which shews

as that the Communion is not necessary to the salvation of little infants baptized, is that they have already received the remission of sins, and a new life in Baptisme, because they have beene thereby regenerated and sanctified: in so much that if they should perish for want of being communicated they would perish in the state of innocence and grace. The same principle shews also, that he who has received the Bread of life, has no neede of receiving the sacred Blood, seeing, as wee have frequently demonstrated, he has received together with the Bread of life the whole substance of the Sacrament, and together with that substance the whole essentiall vertue of the Eucharist.

The substance of the Eucharist is JESUS-CHRIST him-

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selfe : The vertue of the Eucharist is to nourish the soule, to conserue therein that new life it has received in Baptisme, to confirme the union with JESUS-CHRIST, and to replenish even our bodies with sanctity and life : I aske whether in the very moment the Body of our Lord is received, all these effects be not likewise received, and whether the Blood can add thereunto any thing essentiall.

Behold what regards the principle : let us come now to what regards the authority.

The authority which persuades us that Communion is not so necessary to the salvation of little infants as Baptisme, is the authority of the Church. It is in effect this authority which carries with it in the Tradition of all ages, the true mea-

ing of the Scripture ; and as this authority has taught us that he who is baptised wants not any thing necessary to salvation, so dos it also teach us that he who receives one sole species, wants none of those effects which the Eucharist ought to produce in us : From hence in the very primitive times they communicated either under one or under both species, without believing they hazarded any thing of that grace which they ought to receive in the Sacrament.

Wherefore, though it be writt,
*If you do not eate my Body and John. 6. 54.
drinke my Blood, you shall have
no life in you ; it is also writt
after the same manner, If a John. 3. 5.
man be not regenerated of water
and the Holy Ghost, he shall not
enter into the Kingdome of God:*
The Church hath not under-

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stoud an equall necessity in these
two Sentences : on the contra-
ry she alwayes understood that
Baptisme which gives life is
more necessary then the Eu-
charist which conserues it. But
as nourishment followes birth,
if the Church had not known
her selfe taught by God, she
durst not any longtime re-
fuse to Christians regenerated
by Baptisme that nourishment
which JESUS-CHRIST has
prepared for them in the Eu-
charist. For neither JESUS-
CHRIST nor the Apostles ha-
ve ordained any thing left by
writing concerning it. The
Church then has learnt by
another way, but alwayes e-
qually certain, what she can
give or take away without
doing any injury to her chil-
dren, and they have nothing
to do but to rely upon her faith.

under both Species. 331

Let not our adversaries thinke they can avoid the force of this argument, under pretence that they do not understand these two passages of the Gospel as wee do. I know very well they do neither understand of Baptisme with water this passage where it is said, *If you be not regenerated or borne again of water and the Holy Spirit*, nor of the eating and drinking of the Eucharist this other where it is writt, *If you eat not and drinke not*: so that they finde themselves no more obliged by these passages to give the Eucharist then Baptisme to little infants. But without pressing too close upon these passages, let us make them only this demande. This precept, *Eat you this*, and *drinke you all of it*, which you think is so universall, dos it comprehend

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little children that are baptized? If it comprehend all Christians, what words of Scripture exclude little children? Are they not Christians? Woult wee give the victory to the Anabaptists who say they are not, and condemne all antiquity which has acknowledged them as such? But why do you except them from so generall a precept without any authority of Scripture? In a word, upon what foundation has your Discipline

*Discip. ch. 12.
art. 2.*

he made this precise law, *Children under twelve yeares old, shall not be admitted to the Supper: but for those above that age*

1. Cor. 11. 27.

it shall be left to the discretion of the Ministers, &c. Your children are they not Christians before that age? Do you reject them till that age, because Saint Paul has said: *Let a man prove himselfe, and so let*

under both Species. 333

him eate? But wee have already seene that it is no lesse precisely written, *Teach and baptize*; *he that shall believe, and be baptized*; *do penance and receive Baptisme*: And if your Catechisme interpret that it ought to be only in regard of such as are capable, why shall wee not say as much of the prooffe recommended by the Apostle? Be it as it will, the Apostle dos not decide which is the age proper for this probation. One is at the age of reason before he is twelve yeares old, one may before this age both sin and practise vertue: why do you dispence with your children in a divine precept wherof they are capable? If you say that **JESUS-CHRIST** has remitted that to the Church, show me that permission in Scripture; or belie-

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ve with us that all that which
is necessary to the understand-
ing and practise the Gospel is
not written, and that wee must
rely upon the authority of the
Church.

§ XI.

*A reflection upon the manner
how the Pretended Reformers
make use of Scripture.*

Basil. de Sp.
S. c. 27.

S AINT Basile advertises us
that those who dispise un-
written Traditions do at the
same time dispise the Scriptu-
res themselves which they boast
to follow in all things. This
misfortune has arrived to the
Gentlemen of the Pretended
Reformed Religion: They spea-
ke to us of nothing but of
Scripture and boast they have
established all the practises of
their Church upon this rule.

under both Species. 335

Notwithstanding they easily dispence with many important practises which wee read in expresse tearmes in Scripture.

They have taken away the *James 5. 14*
Extreame-Uction soe expresse-^{15.}
ly ordained in the Epistle of Saint James, tho this Apostle has annexed to it so cleare a promis of the remission of sins.

They neglect the imposition of hands practised by the Apostles towards all the faithfull in giving the Holy Ghost, and as if this divine Spirit ought not to descende otherwise then visibly, they dispise the ceremony by which he was given because he is now no more given after this visible manner.

They have no greater esteeme for the imposition of hands, *Discip. ch. 13. art. 8. & Ob-serv.*
by which the Ministers were ordained. For although they

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do ordinarily practise it, they declare in their Discipline they do not believe it essentiall, and that one might dispense with a practise so clearly set downe in Scripture. Two nationall Synods have decided *there was no necessity of making use of it; and neverthelesse one of these Synods adds, they ought to make it their businesse to conforme to one another in this ceremony, because it is expedient for edification, conformable to the custome of the Apostles, and to the practise of the antient Church. So that the custome of the Apostles manifestly written and in so many places in the words of God, is no more a law to them then the practise of the antient Church: to beleive ones selfe obliged to this custome is a superstition reprehended in their discipline,*

Poit. 1560.

Par. 1565.

Ch. 1. art. 8.

under both Species. 337

ne, such false ideas do they frame to themselves of Religion and christian liberty.

But why do wee speake here of particular articles? The whole state of their Church is visibly contrary to the word of God.

I do here with them tearme the state of the Church the Society of Pastors and people which wee see there established: this is that which is called the state of the Church in their confession of Faith, and they there declare that this state is founded upon the *extraordinary* vocation of their first Reformers. In vertue of this article of their Confession of Faith, one of their nationall Synods has decided, *that when the question shall be concerning the vocation of their Pastors who have reformed the Church,*

*Conf. de Feg
Art. 31.*

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or concerning the establishment
of the authority they had to re-
forme and to teach, it must be
referred, according to the XXXI.
article of the Confession of Faith,
to an extraordinary vocation by
which God interiorly pushed
them on to their ministry : yet
in the mean time they neither
prove by any miracle that God
did push them interiorly to
their ministry, neither do they
prove, (which is yet more ef-
fentiall) by any text of Scri-
pture that such a vocation
should ever have place in the
Church : from whence it fol-
lowes that their Pastors have
no authority to preach, accor-
ding to these words of Saint

Rom. 10. 15.

Paul, *How shall they preach un-
lesse they be sent*, and that the
whole state of their Church is
without foundation.

They flatter themselves with

this vain thought, that JESUS-CHRIST has left a power to the Church to give her selfe a forme , and to establish Pastors when the succession is interrupted ; this is what M. Jurieux and M. Claude endeavour to prove without finding any thing that ressembles it in Scripture, seing on the Contrary JESUS-CHRIST has said, *As my Father sent me, so* *John. 20. 21.* *send I you*, and Saint Paul an Apostle by JESUS-CHRIST *Gal. 1. 1. &c.* did establish Titus so as that *Tit. 1. 5.* he might afterwards establish others, in such sort that the mission came wholly from JESUS-CHRIST sent from God. Behold what wee finde in Scripture ; and what they would say at present of the authority of the people is but a meere illusion.

The same error induces the

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Ministers to say the Church has the liberty to fraime Ecclesiasticall government as she thinkes fitt; to take away or retaine Episcopacy; to make Antients and Deacons for a time, that is to say, send them back at pleasure to a common secular life after having consecrated them to God; to give them power to decide what concernes doctrine together with the Pastors in equality of suffrages, that is to say, to admit them without being Pastors (for they are not so upon any account in the new reformation) to a function the most essentiall to Pastorall authority: all which wee finde in their discipline and in their Synods, without so much as one sole text of Scripture, to second them either in these or in the power it selfe which they vain-

*Ch. 3. des
Anciens &
Diares. art.
6. 7. & Ob-
serv.*

ly attribute to themselves of disposing all things according to their own phancy.

In these matters and in many others which I could remarke, they have not only no holy Scripture for them, as they are obliged : but moreover they dispense with themselves to follow it, without having neither any reason or Tradition to support them. On the contrary Tradition has alwayes received both Extreame - Uñction and the imposition of hands, (as well that which is given to all the faithfull, as that which is made use of for the consecration of the Ministers of the Church, and the successive mission of her Pastors) and likewise those other things which our Reformers have dispised. In this their licence is excessive ; but it ought at least to

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render them more equitable
towards us, whilst in the ad-
ministration of the Sacraments
the wee receive for a legitima-
te interpreter of Scripture con-
stant Tradition and universall
practice of the Church.

§ XII.

*Occurring difficultyes : vain sub-
tilities of the Calvinists, and
of M. Jurieux : the judgment
of antiquity concerning con-
comitancy : reverence exhibited
to JESUS-CHRIST in the
Eucharist : the doctrine of this
Treatise confirmed.*

WEe should here have fi-
nish this discourse, if
charity which urges us to pro-
cure the salvation of these
Gentlemen of the Pretended
Reformed Religion, did not
oblige us to remove some scru-

under both Species. 443

ples, which the perusall of these practises, I have related, may perchance have raised in their mindes.

It is incessantly inculcated by the Ministers, that this concomitancy, upon which wee establish the validity of Communion under one species, is a mystery unknown to the an-tient Church, where none ever mentioned as a matter of faith that together with the Body of our Lord, his Blood, his Soule and his Divinity were necessarily received. They add that this doctrine of concomitancy being, according to us, a necessary sequell of the reall presence, it may be beleevved that this reall presence was unknown where they know not this concomitancy.

The Ministers retort upon us

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those precautions wee alledge in our own behalfe. Wee do not finde, say they, in the an-
cient Church any of these pre-
cautions now established in
these later ages for keeping
the Eucharist, for exciting the
people to adore it, for hin-
dring least it should be let fall
upon that ground. This feare
(add they) was no impedim-
ent for so many ages to the
giving the Communion in
botk kinds to all the people;
and these new precautions ser-
ve for nothing but to let us
see they have a different opi-
nion of the Eucharist from
that of the primitive times.

For a conclusion they tell us,
that wee have given our selves
an uselesse trouble in proving
with so much paines it is free
to communicate under one or
boath species, seing all that

can arise from this prooffe is that at last wee must leave the choice to the people, and not restrain a liberty which JESUS-CHRIST himselfe has given them.

But to begin with this objection which seemes the most plausible: who on the other side dos not see more cleare then the day that it is in the power of the Church to make choice of one part in things which are free, and that when she has chosen that, it ought not to be permitted to contemne her decrees? Saint Augustin has very often affirmed, it is an insupportable folly not to follow what has been regulated by a generall Council or by the universall custome of the Church. But if our Reformers be not disposed to believe Saint Augustin in this;

*Ep. ad Jan.
lib. de Bapt.
&c.*

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will they themselves allow that any one of theirs who, under pretence that Baptisme was so long given by immersion, should doubt with the Anabaptists of the validity of his Baptisme, and should be so obstinate as either to make himselfe be rebaptized, or at the least to make his children be baptized according to the antient practise? But if he should require the Communion should be given his son but yet an infant under pretence, that it was given to little children during a thousand yeares, would they esteeme themselves obliged to condescende to his desire? On the contrary would they not treat such an one and all like him, as unquiet and turbulent spirits who trouble the peace of the Church? Would they not tell them with the Apost-

under both Species. 347

tre : *If any one amongst you be* 1. Cor. 11. 16.
contentious, wee and the Church
of God have not this custome ;
and, if they have never so little
ingenuity, would they not finde
in this sole passage enough to
make them submit to the au-
thority of the customes of the
Church? Nay further, it is cer-
tain that the ancient Church, al-
though she baptized little in-
fants which were presented to
her, yet did not alwayes with
the outmost rigour oblige their
parents to present them at that
age, upon condition they ba-
ptized them when in danger ;
and the Ecclesiasticall history
lets us see many Catecumens
of a more advanced age with-
out the Church having for-
ced them to be sooner baptiz-
ed. The Pretended Reformers
who believe not the necessity
of Baptisme, and cannot pro-

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*Discip. ch. XI.
de Bapt. art.
XVI. &
Observat.*

duce any divine precept which obliges it to be given to infants, are much more free in this matter. This freedom has it hindered the severe regulations of their Discipline, which obliges parents under the pain of the most rigorous censures to present their little children to be baptized? Let them grant with us that the Church can make laws in indifferent matters; and if they acknowledge from so many examples that Communion under one or both species is of this kind, let them cease to cavill with us, and to give themselves an uselesse trouble about this matter.

But it may be they would say, that in these practises I have related, those who communicated sometimes under one species, communicated also sometimes under the other; which

under both Species. 349

suffices in the whole to accomplish the precept of our Lord: as if our Lord would at the same time inspire us with a firme faith that wee loose nothing by takind one species only, and yet oblige us under paine of damnation to receive them both; a cavill so manifest that it dos not merit to be refuted.

Wee must therefore at length examin once again what is essentiall to the Eucharist, and prescribe our selves a rule to understand it aright. This is what these Gentlemen will never do, if they come not back to our principles and to the authority of Tradition. M. Jurieux goes too far when he proposes for a rule according to the principles of his Religion, to doe universally all that JESUS-CHRIST did, in such sort that wee should regard

*Exam. T. VII.
sect. 5. p. 465.*

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all circumstances he observed, as being of absolute necessity. These are his own words. He alleges to this purpose the ancient Passcover of the Jewes, where after having cut the throat of a lambe in the morning, another was to have his throat cut in the evening, to be roasted, to be eaten with bitter hearbs, to be consumed the same night, and nothing of it to be reserved till the following day. He represents the necessity of all these ceremonyes, and not only the substance but all the circumstances. This word of JESUS-CHRIST, Do this, makes him conclude the same of the Eucharist. So that wee should be restrained, according to his principles, to all that JESUS-CHRIST did, and not only to bread and wine, but moreover to the hour, and to

Ibid. Sect. 6.

¶ 4. 475.

the whole manner of receiving it; and the rather because (as wee have seene) every one had its reason, and mistery, as well as that which Moyse ordained concerning the antient Passeover. Nevertheless how many things have wee remarked which neither these Ministers nor wee observe? But beholde one which I omitted, and which may in this place give great light.

Amongst other things which our Lord observed in the last Supper, one of those which the Calvinists believe as most necessary, is the breaking of the bread. The Lutherans are of a contrary opinion, and make use of round breads which they breake not. This is a matter of great contest betwixt these Gentlemen. The Calvinists lay much stresse upon this that the

*Sup. 2. p. art.
VI. p. 296.*

Ibid.

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Evangelists and Saint Paul do
of one common accord write

1. Cor. 11. 24. that *the same night* JESUS CHRIST
was delivered to the Jewes, he tooke
bread, blessed it, brooke it, and
gave it. They insiste much u-

pon this breaking of the bread,
which according to them repre-
sents that the Body of our Lord
was broken for us upon the
Crosse, and remarke with great
care that Saint Paul, after ha-

1. Cor. 11. 24. ving said that J E S U S *broke*
bread, makes him say according
to the Greeke text, *This is my*
Body broken for you; to shew,
as they pretend, the reference
this Bread broken has to the
Body immolated. So that this
breaking appeares to them ne-
cessary to the mystery; and this
is it which makes those of

Catech. Heid. Heidelberg say in their Cate-
94. 75. chisme much esteemed by those
of their party, *that as truly as*

under both Species. 353
they see the bread of the Supper
broken to be given to them, so
truly has JESUS-CHRIST been
offred and broken for us.

There was a proposall made
for an accord or union with
the Lutherans, and a confe-
rence was held for this about
twenty yeares since, that is in
the yeare 1661. The Calvinists
of Marpourg hereupon found
quickly a distinction, and in the
declaration which they gave to
the Lutherans of Rintell, they
said, that *the breaking appertai-*
ned not to the essence but on'y to
the integrity of the Sacrament,
as beeing necessary because of the
example and command of JE-
SUS-CHRIST: so that the Lu-
therans ceased not to have, without
this breaking of the Bread, the
substance of the Supper, and thus
they might mutually tolerate one
another. The Calvinists have not

Collog. Cassel
an. 1661.

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beene, that I know of, reprehended by any of theirs, and the union which was made had on their side its entire effect: in so much that they cannot hereafter insist upon the words of the institution seeing one may by their own acknowledgement have the substance of the Supper without entirely subjecting himselfe to the institution, example and expresse command of our Lord. What would they say if we should make use of such an answer? But as all is permitted to the Lutherans so all is insupportable amongst Catholicks.

The other objections carry no greater weight and are as easily solved.

The concomitancy upon which the Roman Church grounds Communion under one species is not (say you)

found in antiquity. First what I have drawn from the ancient Church to establish this Communion, is matter of fact; and if Communion under one species suppose concomitancy together with the reality, it follows from thence that both the one and the other were believed in antiquity where Communion under one kind was so frequent. Secondly, Gentlemen, open your own bookes, open Aubertin the most learnest defender of your doctrine: you will finde there in almost every page passages taken from Saint Ambrose, from Saint Chrysostome, from the two Cyrilles and from many others, where you may read that in receiving the sacred Body of our Lord they received his person it selfe, seing they received (say they) the King in their

Aub. lib. III.

p. 431. 485.

505. 519. 570.

&c.

Amb. lib. I.

in Luc.

Cyr. Hieros.

Car. 5. myst.

Greg. Nyss.

orac. Cathec.

Cyr. Alex.

lib. IV. in

Joan. c. 3. 4.

Chrys. hom.

51. 83. in Mat.

lib. 3. de Sa-

cerd. 4. &c.

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 hands : they received J E S U S-
 CHRIST and the Word of God ;
 they received his Flesh as li-
 ving; not as the flesh of a meere
 man, but as the Flesh of a God.
 Is not this to receive the Divi-
 nity togeather with the Huma-
 nity of the Son of God, and in a
 word his entire person ? After
 this what would you call con-
 comitancy.

As for those precautions used
 least the Eucharist should be let
 fall upon the ground, there nee-
 des only a little sincerity to ac-
 knowledge they are as antient
 as the Church her selfe. Auber-
 tin will shew you them in Ori-
 gines : in S. Cyrill of Jerusalem,
 and in Saint Augustin not to
 mention others. You will see
 in these holy Doctors (expres-
 sions strange to the ear of Re-
 formere viz) that to let full
 the least particles of the Eu-

Orig. in Exod.
hom. 13.

Cyr. Hier.
Cat. 5. myst.

Aug. 50. ho-
mil. 26.

Aub. lib. II.
p. 431. 432.

176.

under both Species. 357

charist, is as if one should let fall gold and pretious stones, is as if one should prejudice even his owne limbes; is as if one should let slip the word of God which is annoned to us, and wilfully loose this seede of life, or rather the eternall truth it brings us.

There needs no more to con- *Exam.T. VI.*
found M. Juricux. *At that ti-* *sect. 5. p. 469.*
me, sayes he, that is to say in the eleaventh age when, according to him, Transsubstantiation was established, *they begun to thinke of the consequences of Transsubstantiation. When men were persuaded that the Body of our Lord was contained whole and entire under each little dropp of wine they were seized with a feare least it should be spilt. If then this feare of effusion seized also our Forefathers from the primitive ages of the*

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Church, then did they already
believe Transsubstantiation and
all its consequences. M. Jurieux
goes on: *They trembled to thinke
the adorable Body of our Lord
should lye upon the ground a-
mongst dust and dirt, without a
possibility of taking it up.* If the
Fathers have trembled to thin-
ke of it as well as they, then
had they according to him the
same beliefe. He is never weary
of shewin us this feare of ef-
fusion as a necessary consequen-
ce of the beliefe of the reall
presence. *This reason* (sayes he)
that is to say that which is
drawn from the feare of effu-
sion, *may be proper for them,*
that is to say for the Cartho-
licks: *but it is of no account to
us who do not acknowledge that
the Flesh and Blood of our Sa-
viour are really contained under
Bread and Wine.* You see,

Ibid. Sect. 7.

under both Species. 359

Gentlemen ; your Ministers would feare, as well as wee, this spilling or effusion, if they believed the same reall presence : the Fathers then once more believed it seing they had, as it is manifest, the same feare and apprehension.

It is in vaine that M. Jurieux scoffs at this feare. *In an age* *Ibid.* 419. (sayes he) *when men were not as they are at present ashamed to carry upon their faces the character or marke of their sexe, they dipped a great beard into the sacred Cupp, and carryed back with them a multitude of Bodyes of JESUS-CHRIST which hang at each haire. This gave them horror, and I finde they had reason. This fine phancy pleased him. I am in paine* (sayes *P.* 415. *he in another place) to conceive how the Faithfull of the ancient Church did not tremble to*

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see so many Bodies of JESUS-
CHRIST hang at all the haies
of a great beard after receiving
the sacred Cupp. How came it
they had not an horroure to see
this beard wiped with a hand-
kerchief, and the Body of our
Lord put into the pocket of some
seaman or soldier? As if a sea-
man or soldier were lesse con-
siderable in the eyes of God
then other men. If this unsea-
sonable buffoon had remarked
in the antient Fathers with
what decency and respect they
approched to the Eucharist; if
he would have regarded in
Saint Cyrill after what man-
ner the faithfull at this time
tasted the sacred Cupp, and
how they were so far from
suffering one drop of it to be
lost that with respect they tou-
ched that moistnesse which re-
mained upon their lipps to
applye

*Cyr. Hier.
Cat. s. myst.*

applye it to their eyes, and the other organs of the senses which they believed to be sanctified thereby: hee would have found it a thing more worthy himselfe to have candidly set forth this act of piety, than to make his party laugh by the ridiculous description wee have now heard. But these seofers may do their worst, their railleries can do no more injury to the Eucharist, then those of others did to the Trinity, and to the Incarnation of the Son of God; and the majesty of these mysteryes cannot be debased by such discourses.

M. Jurieux represents us as men who feare least there should arrive *some offensive accident to the Body and Blood of our Lord. I do not perceive* (sayes he) *that he is better placed upon a white cloth then in the dust*; and seeing wee

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can behold him *without* horreur in the mouth and stomach, we ought not to be astonished to *see him upon the pavement*. In effect to speake humanly and according to the flesh, the pavement is perhaps a place as much or more proper then our stomachs ; and to speake according to faith, the glorious state of JESUS-CHRIST at present dos equally elevate him above all : but respect and decency will have it, that as far as lyes in us, we should place him, where himselfe would be. It is man that he seekes, and he is so far from having on abhorrance from our flesh, seing he created it, seing he redeemed it, seing he vallues it, that he willingly approches to sanctify it. What ever has a relation to this use, honours him, because it has a dependance

upon that glorious quality of Saviour of man kinde. Wee do, as much as lyes in us, endeavour to hinder whatever may derogate from the veneration due to the Body and Blood of our Master; and without fearing *any accident* should happen *prejudiciall to JESUS-CHRIST*, wee avoid whatever might shew in us the least want of respect. But if our precautions cannot prevent all, wee know that JESUS-CHRIST, who is sufficiently guarded by his own Majesty, is contented with our zeale, and cannot be debased by any place. A man may railly if he will at this doctrine: but wee are so far from blushing at it, that wee blush for those who do not remember that those railleries they make use of against our precautions reflect upon the Holy Fa-

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thers no lesse cautious then wee.
If it was fitting to augment them
these later ages, it is not that
the Eucharist hath been more
honoured then in the first; but
raither that piety being relaxed
it was necessary it should
be excited by more efficacious
meanes: in such sort that these
new and needfull precautions;
in denoting our respects, make
it appeare there has been some
negligence in our conduct.

For my selfe, I easily believe
that amidst the order, the
silence, the gravity of antient
Ecclesiasticall assemblyes, it seldom
or never arrived, that
the Blood of our Lord was
spilt: it was only in the tumult
and confusion of these
last ages, that these scandals
frequently arriving caused the
people to desire to receive that
species only which they saw

lesse exposed to the like inconveniencies; so much the rather because in receiving it alone, they knew they lost nothing, seeing they possessed him whole and entire who was the sole object of their love.

Nevertheless I will not deny but that after Berengarius had rejected, (in despite of the Church of his time and the Tradition of all the Fathers) the reall presence of JESUS-CHRIST in this Sacrament, the beleefe of this mystery was (as I may say) enlivened or animated , and that the piety of the faithfull , offended by this heresy, sought how to signalize it selfe by new testimonyes. I acknowledge in this the spirit of the Church, which did not adore JESUS-CHRIST nor the Holy Ghost with such illustrious testimonyes til after

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hereticks had denyed their divinity. The mystery of the Eucharist ought to be in equall proportion with the rest, and Berengarius his heresy must not serve the Church lesse then that of Arius and Macedonius.

Cyr. Hier.
Cat. myst. 5.
Amb. lib.
III. de Spir.
S. c. 12.
Aug. Tr. in
Psf. 98.
Theodor.
Dial. II.
Chrys. lib. VI.
de Sacerd.
Aug lib. II.
p. 432. 803.
822.
Hist. Euch.
3. p. ch. 4.
p. 341. & seq.

As to what concernes adoration, what necessity is there that I should speake of it after so many passages of the Fathers, cited even by Aubertin, and since him by M. de la Roque in his history of the Eucharist? Do not wee see in these passages the Eucharist adored, or rather JESUS-CHRIST adored in the Eucharist, and adored by the Angells themselves whom Saint Chrysostome represents to us as *bowing before* JESUS-CHRIST in this mystery, and rendring him the same respects which the Emperours Gards rendred to their Master.

It is true, these Ministers
answer, that this adoration of
the Eucharist is not a souveraine
adoration rendred to the Divi-
nity, but an inferiour adoration
rendred to the sacred Symboles.

But can they show us the li-
ke adoration rendred to the
water of Baptisme? What can
be answered to those Passages
where it appears the adora-
tion rendred here is like to that
which is rendred to the King
when present? that this ado-
ration is rendred to the myste-
ryes, as being in effect what
they were believed to be, as
beeing the Flesh of JESUS-
CHRIST God and man? These
Passages of the Antients are for-
mall, and till such times as our
Reformers have comprehended
them so far as to be convinced
of it, they will at least see this
inferiour worship, upon which

*Hist. Euch.
III. p. ch. 4.
p. 541. Or
seqq.*

*Chrys. lib.
VI. de Sa-
cerd. &c.
Theod. loc.
cit. &c. sup.*

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they make so many cavills; they
will see a worship distinguished
from the supreme worship; yet
neverthelesse a religious one,
seing it makes a part of the divi-
ne service, and of the reception
thus of the Holy Sacraments.
By justifying themselves so so
concerning the Eucharist, they
take from themselves all wayes
or meanes of accusing us in re-
lation to Reliques, Images, and
the veneration of Saints. So
true it is that their Church and
Religion ressembles a ruinous
structure, which cannot, as I
may say, be covered on one side,
without beeing exposed on the
other, and can never exhibit that
perfect integrity, and propor-
tion of parts which compose
the beauty and solidity of a build-
ding.



